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BY

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THE
PANCHATANTRA-TEXT
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

DR. JOHANNES HERTEL

PROFESSOR AM KOENIGLICHEN REAL-GYMNASIUM, DOEBELN, SAXONY



CAMBRIDGE, MASSACHUSETTS

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TO THE MEMORY
OF
RICHARD PISCHEL

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PREFACE

Delayed appearance of the volume.—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

Distribution of the material originally intended for this volume.—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

Designations of the MSS. in the list of variants.—In the 'List of Variants', the designations of all the manuscripts (sigla codicum) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

The list of variants refers directly to the manuscripts themselves.—The occasional quotations from the Berlin manuscript K (see below, p. 15, 25²) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

The numbering of the single tales in volume xi.—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS. of the bh-class have no story-numbers; the numbering contained in the MSS.

of the Ψ -class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of 'our printed text'. The frame-story I, xv of our edition, e.g., is numbered as xxi in the MSS. of the Ψ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as i in the Ψ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

Editor's non-acceptance of corrections of real errors.—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुश्मयापि, which one of these scholars proposed instead of विष्णुश्मपि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Pūrṇabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jivānanda Vidyāsāgara (V, 60), and Kāśināth Paṇḍuraṅg Parab (V, 58) मिचोक्त instead of मिचाणा, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrṇabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhaṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the *textus simplicior*. I found it in a metrically correct form in Parab's Subhāshita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jivānanda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakaśreṣṭhikathānaka; see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources; see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Bühler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

Pūrṇabhadra's attitude towards his sources.—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nīlīkāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jains as well as by Brāhmaṇas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says:

स्मार्तं वचः कृचन यत्समयोपयोगि
 प्रोक्तं समस्तविदुषां तददूषणीयम् ।
 सोमस्य मन्त्रधर्मासविशेषकस्य
 किं नाम साङ्ख्यमृगः कुरुते न लक्ष्मीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

Acknowledgement of obligations.—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Münzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the Pañcatantra MSS. preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS. bhPBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12 f.), of the Ulwar MS., and of the MS. preserved in the Raghunāth Temple Library (cp. p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūrṇabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the Pañcatantra MSS. of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosgarten's MSS. BCDEF which were not in my hands, when I needed them for this single passage; see below, p. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Sāstraviśārada-jainācārya Munirāj Śrī Dharmavijaya Śūri, the founder of Śrī Yaśovijaya-jainapāṭhaśālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the Pañcatantra Literature (*Arbeiten zur Geschichte und Kritik des Pañcatantra*). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled 'Pantschatantra', and since so eminent an authority in that same

field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman; for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sächsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doebeln most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr. J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part; and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

*Grossbauchlitz bei Doebeln, Saxony,
December 10, 1911.*

KEY TO TABLES I AND II OF VOLUME XI

Specimens of the MSS. Ψ and bh in facsimile.—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Pūrṇabhadra's text, are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old akṣara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

Facsimile No. 1 shows a verso-page of Ψ, corresponding to the passage beginning *śrayūthāntikam* (169, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots: one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin; and one just opposite to it in the left margin.

Facsimile No. 2 shows a recto-page of Ψ, corresponding to the passage *gataṃ vyūdhāṃ* to *hṛtaḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

Facsimile No. 7 shows a verso-page of MS. bh, corresponding to our text 125, 11 *rthāni* to 125, 29 *samāptaṃ cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

The Jain diagram for the sacred word *arham* appears in Ψ, see No. 2, 7 c.—**Anusvāra** appears at the end of the line in Ψ, see No. 2, 12 g. Cp. •Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ, No. 8, 6 g and 7 g. Variants thereof in Ψ, No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uktaṃ ca*, *api ca*, the ends of the single pādas, and other important places are coloured with red.

Akṣara-forms of the MSS. Ψ and bh.—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left; those for bh are on the right.

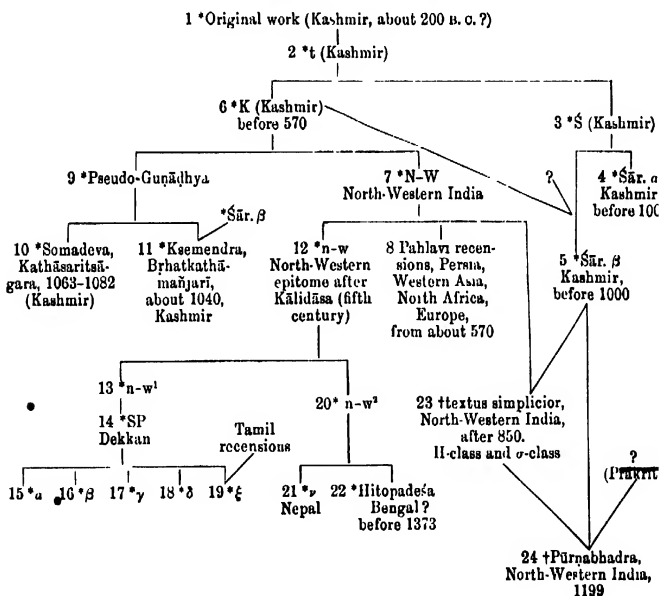
Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
Initial <i>i</i> :	No. 1, 2 i k; 7 e; 8 n; 14 r.	No instance.
Post-consonantal <i>e</i> :	No. 1, 2 b <i>dha</i> ; 2 m, 5 r <i>ye</i> ; 2 u śe; 3 y le; 5 d <i>kle</i> ; 5 m <i>she</i> .	No. 7, 1 middle <i>tye</i> ; 1 first quarter <i>ye</i> ; 1 third quarter <i>še</i> ; 1 fourth quarter <i>te</i> , <i>ke</i> ; 2 first quarter <i>śre</i> , &c.
Post-consonantal <i>ai</i> :	No. 1, 4 b g <i>rai</i> ; 6 u, 12 t <i>dai</i> ; 14 c <i>tai</i> ; 10 a <i>smāi</i> ; 14 e <i>thai</i> .	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>kyai</i> ; 10 third quarter <i>dai</i> .
Post-consonantal <i>o</i> :	No. 1, 1 m <i>dāho</i> ; 2 g <i>yo</i> ; 3 f tro; 3 l <i>śto</i> ; 3 n <i>to</i> ; 3 s <i>go</i> ; 3 v <i>bho</i> .	No. 7, 1 fourth quarter <i>no</i> ; 2 first quarter <i>yo</i> ; 3 second quarter <i>ryo</i> , <i>dyo</i> , <i>to</i> ; fourth quarter <i>vyo</i> , <i>dyo</i> .
Post-consonantal <i>au</i> :	No. 1, 1 q <i>mau</i> ; 3 q, 8 b <i>dau</i> ; 6 z <i>sau</i> .	No instance.
Modern forms:	No. 1, 11 n <i>ro</i> ; 11 z <i>yo</i> ; No. 2, 7 b <i>tyo</i> .	No. 7, 7 second quarter <i>ptai</i> .
<i>gga</i> :	No. 2, 15 f <i>rggaṃ</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>durggaṃ</i> .	No instance.
<i>gha</i> , old form:	No. 8, 4 b c <i>rgha</i> ; 7 a <i>ghā</i> ; No. 2, 9 b <i>ghū</i> ; 10 f, 14 c <i>gha</i> ; No. 9, 1 a <i>gha</i> .	No instance in the facsimiles (and none in the entire MS.).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it: cp. No. 1, 1 c <i>rppi</i> ; 4 h <i>rppa</i> ; No. 8, 2 a, 6 d <i>rppa</i> .	
<i>gha</i> , modern form:	No. 1, 5 t <i>gha</i> ; No. 2, 1 c, 2 a <i>ghu</i> ; 4 d <i>ghra</i> .	No instance.
<i>gha</i> and <i>tha</i> :	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it: cp. No. 1, 1 v <i>tham</i> ; 6 y, 13 s <i>thā</i> ; No. 8, 1 g <i>thā</i> ; 9 f <i>tham</i> ; 10 e <i>rtham</i> .	In bh, the form of <i>tha</i> is like that of our printed texts: No. 7, 1 a <i>rthā</i> ; 2 third quarter <i>thā</i> ; 5 middle <i>thāi</i> .
<i>jha</i> :	No. 1, 15 c <i>jhum</i> (quite distinct from <i>ku</i> 15 e and g); cp. <i>jhi</i> , No. 12, 2 a.	No instance.
<i>jjha</i> :	No. 9, 3 b <i>jjhū</i> (cp. Bühler, Palāogr., Table V, v-18 from inscr. ca. 807 A. D.); No. 12, 2 a <i>jghi</i> (cp. Bühler, Palāogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 d, 3 k, 7 x; No. 8, 8 b; for <i>nu</i> , see No. 1, 15 b.	For <i>nu</i> , see No. 7, 7 first quarter.

Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts:	Very similar. Thus:	
<i>tra</i> :	No. 1, 2 g, 5 k; <i>tro</i> 3 f; <i>tri</i> 9 h.	Cp. <i>nny</i> , No. 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>tvā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tṣa</i> :	No. 1, 8 c; <i>tṣu</i> No. 1, 12 a; <i>tṣne</i> No. 1, 14 v.	<i>tṣa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No. 7, 2 last quarter, exactly like <i>svu</i> .
<i>tyā</i> and <i>nyā</i> :	Quite distinct in ψ. For <i>tyā</i> , see No. 8, 3 b c; <i>tye</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 q. For <i>nyā</i> , see No. 1, 9 c, 10 v.	Identical in bh. For <i>tyā</i> , <i>tyā</i> , see No. 7, 4 first half, four examples; <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nyā</i> , No. 7, 2 third quarter; 3 beg.; 6 middle.
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>ṣ</i> before <i>ṭa</i> or <i>ṭha</i> or <i>ṇa</i> ,	are very similar. Thus:	
<i>sthā</i> :	No. 13, 3 a; <i>sthe</i> , No. 1, 5 m; <i>sthā</i> No. 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4 u v; No. 10, 2 and 4.	<i>cchi</i> , No. 6, 2 middle.
<i>bdhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance.
<i>ṣṭa</i> :	No. 1, 10 q, &c.	No. 7, 1 third quarter (twice).
<i>ṣṭha</i> :	No instance.	No. 6, 3 a.
<i>ṣṇa</i> :	No instance.	No. 5, 2 middle.
<i>ddha</i> and <i>dva</i>	Identical in ψ. For both, see No. 1, 14 q, <i>niryatiusād rad-dha</i> .	Distinct in bh. For <i>ddha</i> , see No. 7, 6 first quarter; <i>ddhyā</i> , 7 third quarter, <i>ddhi</i> , 8 first and fourth, and 10 first quarter. For <i>dvi</i> , see No. 7, 7 second quarter.

INTRODUCTION TO THE EDITION OF PŪRṆĀBHADRA'S PAÑCATANTRA

Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

Pedigree of the recensions of the Pañcatantra.—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genetic relations. The Brahmanical recensions are marked with a star (*); the Jaina recensions with a dagger (†).



25 Later mixed recensions

Key to the pedigree.—There follows now, under twenty-five headings corresponding with those of the table (1-25), a brief statement as to each of the inferrible or extant recensions of the Pañcatantra, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS. used by him as editor, and in his studies of the history and sources of that text.

1. The original work.

The author's MS. of this work and all exact copies of it are lost.

2. t.

Some copy, inferrible but no longer extant, of the original work, which copy already contained certain mistakes and interpolations.

3. S'.

The lost Śāradā archetype of the Kashmir recension or Tantrākhyāyika. Ś contained many corruptions and gaps, and some more interpolations.

4. S'ār. α.

The more original text of the Tantrākhyāyika. Known from the MSS. :

P = Pūṇa, Deccan College viii. 145.

P¹ = one leaf, containing most of the kathāmukha, Decc. Coll. viii. 145.

p¹ = the greater part of MS. p, belonging to Dr. M. A. Stein.

The Sanskrit text of MS. P was printed in *Abh. der Kgl. Sächs. Ges. der Wissenschaften*, vol. xxii, No. v, p. 1 ff.

5. S'ār. β.

The slightly revised and enlarged text of the Tantrākhyāyika. Used by Kṣemendra. Part of the interpolations contained in Śār. β go back to some MS. of the K-class (No. 6). MSS. :

p² = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives ρ r R, MSS. belonging to Dr. Stein.

- Critical edition of these recensions: *Tantrākhyāyika, die älteste Fassung des Pañcatantra. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel. . . (= Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2).*—Translation: *Tantrākhyāyika. Die älteste Fassung des Pañcatantra. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.*

6. K.

A lost Śāradā MS. which was the source of all the other recensions of the Pañcatantra.

7. N-W.

A North-Western copy flowing from K, not extant, but represented by

8. The Pahlavi Recensions.

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II. Kalilah. Liège. H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg. Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin. Verlag von Georg Reimer. 1911.

9. Pseudo-Guṇādhya.

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Bṛhatkathā.

10. Somadeva.

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's *Kathāsaritsāgara*. Editions used by the author of this volume :

Br = *Kathā Sarit Sāgara*. Die Märchensammlung des Somadeva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl., herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The *Kathāsaritsāgara* of Somadevabhattacha. Ed. by Paṇḍit Durgāprasād and Kāśīnāth Pāṇḍurang Parab. Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889.

MSS. used by the author of this volume :

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

• C = I. O. 1102, E. 3955.

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

11. Kṣemendra.

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's *Bṛhatkathā-mañjarī*, xvi. 286 to 567. Editions :

- v. M = Der Auszug aus dem Pañcatantra in Kshemendras Bṛihat-kathāmañjarī. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mañkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892. •
- Ś = The Bṛihat-kathāmañjarī of Kshemendra. Ed. by mahāmāhopādya (I) paṇḍit Śivadatta, Head Paṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāshīnāth Pāṇḍurang Parab. Printed and published by Tukārām Jāvaji, proprietor of Jāvaji Dādaji's "Nirṇaya-Sāgara" Press. Bombay. 1901.

12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrākhyāyika, p. 158, middle.

13. n-w¹.

This is a derivative of n-w, and the immediate source of

14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS. known to us belong to the following five sub-recensions:

15. SP a.

A } A B palm-leaf MSS., C a paper MS., all of them belonging to the
B } late Prof. Leo von Mañkowski, and kindly lent to the author
C } of this volume by him.

K, a copy of the MS. of the Madras Government Oriental MSS. Library, Alph. Index, p. 46, No. 7-1-7.

L, ditto, 7-1-6.

N, ditto, 7-1-8.

Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165^b, No. 5,110. •

P, a copy of the beginning of the Tanjore MS., Burnell, p. 165^b, No. 5,109.

P, " " " " " " 5,111.

S, " " " " " " 5,113.

U, " " " " " " 5,116.

V, " " " " " " 10,240.

W, " " " " " " 10,241.

Y, " " " " " " 10,242.

Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my Edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt. Epigraphist V. Venkayya, the MS. b, i.e. a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

16. SP β .

- | | |
|---|-----------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-2-20. | } first group. |
| H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 6 n-3-15. | |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-4-19. | |
| E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-5. | } second group. |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-10. | |
| M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 5-3-13. | } third group. |

The text of the MSS. F H O, E I, with the variants of the best MSS. of SP a has been published in the following edition :

Das südliche Pañcatantra. Sanskrittext der Rezension β mit den Lesarten der besten Hss. der Rezension α , herausg. von Johannes Hertel. Des xxiv. Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V. Leipzig bei B. G. Teubner 1906.

17. SP γ .

D = India Office, Bühler MSS. April 24, 1888, No. 320.

G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra, Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lviii, p. 3 ff.

18. SP δ .

T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165^b, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

19. SP ξ .

X, an old palm-leaf MS., presented to the author by the late Prof. v. Mañkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof. Teza, which were not available for me. Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

20. n-w¹.

A lost MS. agreeing on the whole with n-w¹, but having numerous more original readings. The first and second tantras were transposed in this recension.

21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS.:

n¹, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p. lxxxviii ff. The complete variants of this MS. are given in the ed. of SP.

n², a copy of the beginning and of the end, transcribed from the same original as n¹, and procured for me by Prof. Sylvain Lévi. This MS. contains the stanzas of tantras iv and v, which are missing in n¹. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the Tantrākhyāyika, p. xxvii.

22. The Hitopadeśa.

This is based on n-w² and some other story book. Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal. Books I and II transposed as in v.

Editions with critical notes: 1. Hitopadesas id est Institutio salutaris. Textum codd. MSS. collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars I. textum sanscritum tenens. Bonnae ad Rhenum MDCCCXXIX. . . . Pars II. commentarium criticum tenens. . . . MDCCCXXXI. (The translation promised on the title has not appeared). 2. Hitopadeśa by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxiii).

As to these and other editions compare: Über Text und Verfasser des Hitopadeśa. Inaugural-Dissertation . . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . . Leipzig. Druck von Breitkopf & Härtel, 1897.

A truly critical edition of this work is still a desideratum. The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

- the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the
- Library of the German Oriental Society has been described by him ZDMG. lxi. 342.

After the publication of SP and *v* it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work.

23. The *textus simplicior*.

Called in the MSS. *Pameākhyānaka*. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudraṭa¹, and before 1199 A.D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandaki², transposed the stories, especially in books III and IV, and greatly amplified the bulk of the *Pañcatantra*, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the *textus simplicior* have many features in common with Buddhistic forms of these tales, which deviate from the old *Pañcatantra* texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the *textus simplicior*:

- H, No. 281 of the Hamburger Stadtbibliothek. Not dated, but older than I.
- I, No. 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens *Pañcatantra*', ZDMG. lvi. 293 ff.
- O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157*, No. 335, 'ex eodem codice atque Hamburgenses H. I. videtur transcripta esse.' Dated sam. 1709. This MS. I have not seen.
- Bh, fifth book, contains a text very closely agreeing with that of the Hamb. MSS., but without two interpolations of H I. See below, p. 56 ff., and ep. No. 25, Later Mixed Recensions.
- σ = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gaṇi Cāritrakīrti, disciple of gaṇi Tejastilaka. Corrected by paṇḍit Sukīrti and paṇḍit Amarasiṃha.
- s = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps). Not dated.

¹ See Fischel's edition of Rudraṭa (*Rudraṭa's Ṇṛgaṇtilaka and Ruṣṣaka's Saṃdaya-līlā*. Kiel, Haeseler 1886), p. 26.

² Benfey, *Pantschatantra* I, p. xv, note 2.

S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra¹ is concluded. Dated samv. 1534 castramāse śuklapakṣe 5 pañcamyām tithau somavāsare atrēha Harāpure Śā(?)dyanāgarajñātiyaryāsaciyākena sutānām pūṭhanārtham Ahimadārādavāstavyamevādājñātiyasonijātākasya sutena śvākena pustikā likhitā puṇyasyārthe tena puṇyena bhagavān śrī Mahāīṣṇu pūṭostu, &c.

a = Decc. Coll. xii. 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl., 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name: likhitam idaṃ pro(ḥ)hita-Rāmacaṃdrābhidhena nijapaṭhanārtham paropakṛtaye cāstuh |

pr = a MS. belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr. Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mī, and dā 13 pra 15. Colophon: samvat 1592 varṣe vaiśaṣāśiditravau liṣitam. This MS. agrees very closely with the edition of Kielhorn and Bühler.

Bü² = India Office, Bühler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated Samvat 1804, śakem 1669 prabhavābde pauṣarāya 2 dvitīyāyām budhe Bhīṣagupanāmnā śrī-Nārāyaṇapaṇṭa(i. e. paṇḍita)sutena suhrdvarṇadāṃ pañcopākhyaṇūkhyaṃ pustakaṃ likhitam sārtham parārtham ca, &c.

Mü⁴ = Max Müller Memorial c 11, Bodleian, Oxford, 50 leaves. Begins kūṣṭhāṃśu tiṣṭati ira (corresp. to Pūrṇ. 230, 3). The text of this MS. belongs to the σ-class. Dated sake 772 śūrarānāmāsaṃvatsare vaiśākha-suddhanava yāmi.

h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55, § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the *better* one of the two—has of the Sanskrit language, I give it here: sārāpūṃ [for samāptam!] vēdam aparīkṣita-karaṇam nāma pañcamam taṃtraṃ iti | *vyūhapañcatantraṃ samattamḥ* (corr. to samāptamḥ) || samvat 1965 rāmitinīgasaravadi 12 ne liṣamtaṃ ātmācatarabhujā *Vikāneranagaramadhye Śaratare* gacchai || yādṛśam pustakka dṛṣtvā tādṛśam liṣitam mayā | yadi | śuddham asuddham vā mama doṣo na diyateḥ || śrīr astuḥ || śrīkalpāṃṣam astuḥ || śrī subham bhavayāt || h || h. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H.I.¹ In the Introduction to my translation of the *Tantrākhyāyika*, p. 158 (Kap. II, § 2, 1, S. 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Śār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Śār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant: 2-10 incl., 14-21, 23-33, 37 41, 43-46. Goes down to *acmṭaya*, Kielh. p. 89, 4. Rather faulty; modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS. show interpolations,² and the original wording has not been preserved in any one of the MSS. that I have seen. Our parallel Specimens and, above all, the text printed below, p. 58 ff., show that the MSS. of the *textus simplicior* may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh; see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS. S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I-III and the text

¹ Cp. Über die Jaina-Rezensionen [see below, p. 15], p. 97 ff.

² Cp. Ber. kgl. sächs. Ges. d. Wissenschaften, ph.-h. Kl. 1902, p. 68 f.

printed below, p. 58 ff., show that Pūrṇabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS. of these two classes. It is scarcely possible that he had before him a MS. from which both the H- and the σ -class are derived, as in some places either the H-class or the σ -class is more original than Pūrṇabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the σ -class has been edited by Kielhorn and Bühler in their well-known edition of the *Pañcatantra* in the Bombay Sanskrit Series, Nos. IV, III, I. Cp. ZDMG. lvi, p. 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr.

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p. 44 ff.

24. Pūrṇabhadra's text.

Called in the MSS. (like No. 23) *Pañcākhyānaka*. Pūrṇabhadra's text is a compilation of Śār. β , of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in Prākṛt; see below, p. 27 ff. He seems to have known Kṣemendra; cp. WZKM. xvii. 347. According to his *prastuti*, he completed his work in A.D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the *Pañcatantra* has been handed down to us in so authentic a wording as Pūrṇabhadra's work. The MSS. which contain it are the following:

bh = Deccan College, Bhand. Cat. x. 190.

N = " " " " x. 189.

A = India Office 2643, E. 4084 (a revised copy).

Ψ = Deccan College, Bhand. Cat. iv. 55.

P = " " " " Report 1897, 419.

L¹ = Leipzig University Library, A. 404.

M = Deccan College, Bhand. Cat. iv. 54.

\overline{P} = " " " " ii. 46 (a revised copy).

Pr = a MS. of the Jaina Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Aufr. Cat., p. 157^a, No. 337. It contains only the 'first two tantras and the greater part of III (down to 227, 5 *kṛtaghnū* incl.).

Written after A.D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff.

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrṇabhadra's recension, cp. my papers: 'Kritische Bemerkungen zu Kosegartens *Pañcatantra*', ZDMG. lvi. 293 ff., and 'Über die Jaina-Rezensionen des *Pañcatantra*', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style pandits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrṇabhadra's recension completely ousted the old *Pañcatantra* from North-western India. But Pūrṇabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrṇabhadra's text.
2. Pūrṇabhadra's text was interpolated from the *textus simplicior* and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

25. Later Mixed Recensions.

25¹. *Textus simplicior*, interpolated from Pūrṇabhadra's recension. MSS.:

D = I. O. 2790. Dated *saṃv.* 1796 *āśādhavadi* 3.

b = Deccan Collego, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant: 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan College, Bhand. Cat. ii. 44. Has 54 leaves, incomplete. The text goes to *śaharsam āha*, Kielhorn, p. 93, 14.

Mü¹ = MS. Max Müller Memorial c 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrṇ. 130, 10. The rest complete. Dated *saṃvat* 1776 *varṣe* | *śake* 1641 *pravarṣṭumāse* | *jyestamāse* | *kṛṣṇe pakṣe* | *caturthyaṃ* 4 *tithau* | *ādityavare* | Written *Sujānasimhajivajayarāja* | *śrī Vikānera-maithye* by one *ācārya Rāmakṛṣṇa*.

Mu³ = MS. Max Müller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

25². Pūrṇabhadra's text, interpolated from the *textus simplicior* and other sources. MSS.:

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

- L² = Leipzig University Library, A. 403. 84 leaves. From the beginning to *trāsayām āsa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS. After I, i the story *Hitopadeśa* II, iii, ed. Schl. ('Dog and Ass').
- Bü¹ = I. O., Bühler MS. 85. Dated śake 1788 *kṣayanāmāvatsaro*. This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp. WZKM. xix. 62 ff.
- Mü² = MS. Max Müller Memorial f1. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcaviṃśatikā*, which follows in the MS. Down to about p. 22 of our text Mü² contains a mixture of Simpl. and Pūrṇ., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śrūyate ca*, 94, 4, for instance, Mü² continues: *tat pranaṣṭam kulam pakṣikulam samprati anyān api svecchayā vyūpādayisyati yataḥ* (= Kielhorn, i. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh. 342 to 346 incl., and then the MS. continues with our stanza 344. Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the *prāśasti*, Mü² has the two stanzas of PPrM.—Mü² is dated *śūnyaśāstramuniścam* . . . [supply *dra*] 1760 *Vikramarya gatlādayaḥ* || *śuciḥ śukle trayodaśyām* by one *Śukadeva* in a village of Gujarat. It is useless for critical purposes.
- 25³. Single books or tantras of different recensions were combined.
- Bh = Deccan College, Bhand. Cat. xiii. 68. The text of books I, II, and III is a Pūrṇabhadra text, mangled and interpolated from the textus simplicior. Book IV (incomplete) is a Pūrṇabhadra text. Book V is an old text of the II-class of the textus simplicior. See below, p. 56 ff.
- φ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a Pūrṇabhadra text different from Bh; book V is a textus simplicior of the σ-class. See below, p. 56 ff.
- C = Bodleian, Aufrecht's Cat., No. 336. Dated sam. 1856. This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the textus simplicior, the rest of that tantra and the remaining ones are Pūrṇabhadra's text.
- F = I. O., No. 2319. Books I and II contain the textus simplicior, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp. Kosegarten, p. vi) are identical.
- Bü⁴ = I. O., Bühler MS. 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrṇabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from Pūrṇabhadra. Cp. WZKM. xix. 75.

Bü³ = I. O., Bühler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Bühler's stanza iii, 163. Pūrṇabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

Π = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern. Books I and II, Pūrṇabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrṇabhadra's text; in their books III and IV an interpolated *textus simplicior*:—

Π¹ = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

Π² = Deccan College, Peterson, Report V, No. 355. Dated mitau (?) kṛtika-kṛṣṇacaturthi bhūputravāsaro samvat 1811.

Π³ = Deccan College, Bhandarkar, Report 1897, No. 418. Modern.

Π⁴ = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144. Last leaf wanting.

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves: 1-70 incl., 77, 78, 122, 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jivānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

25⁴. Other recensions contaminated with the Jain recensions.

25^{4a}. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum suppletia adiicere videtur.' On the contrary, this MS. deviates from Pūrṇabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrṇabhadra's text. But the author of this text has used still other sources, e.g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Ass in panther's skin'), which seems to be based on the Tantrūkhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout; see ZDMG. lvi. 326.

D

25^b. Ananta's Kathāmṛtanidhi.¹ This is an epitome* of an old textus simplicior, interpolated in some places from Pūrṇabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *ūmi*. Cp. ZDMG. lvi. 296 f.; Saxon Berichte, p. 117, note 1. MSS.:

G = I. O. 2146 = E. 4088. A modern Nāgarī transcript from a no doubt Southern MS. (*l* frequently appears instead of *l* between vowels).

G¹, Aufrecht mentions a second MS., Hall, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultzsch (Halle):

G², 93 leaves, and G³, 69 leaves. In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *viji** for *kūva*°.

25^c. NP, the recension mentioned by Aufrecht, C. C., p. 314: पञ्चतन्त्र *kāvyā*, by Dharmapaṇḍita. MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces. Parts I-X. Allahabad, 1877-86, ix. 14.' I got a copy of this MS. by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares. In this copy, the name of the author (Dharmapaṇḍita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tālāṅga characters. The librarian says that the modern paṇḍits designate *nīti* works which contain stories as *kārya*. The original belongs to Paṇḍit Nṛsiṃhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gaṅgādhara Śāstrin, C.I.E.²

The author of this version has used several sources, the textus simplicior, the recension of Pūrṇabhadra, the Southern Pañcatantra, the Hitopadeśa, and in some places even Śār., or some MS. which contained passages that are known to us only from this source. Only the first two tantras are complete; of tantias iii to v there is only a very short abridgment. Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp. ZDMG. lxiv. 61. .

As to this recension, see Journal Asiatique, Nov.-Déc. 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS.: np, new copy in Nāgarī, 51 leaves, 12 to 13 lines on a page.

¹ As the author's praśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kūva's, and his father's name was Nāgadeva. According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhaṭṭa is the author of many works.

² See Journal Asiatique, Nov.-Déc. 1908, p. 400, where °*pattreṇa* (l. 3 of the Sanskrit passage) is a misprint for °*puttreṇa*.

25^d. The recension of the Jaina monk *Meghaviṣaya*, compiled from an interpolated Pūrṇabhadra text (Bū¹, above, 25²), from the *textus simplicior*, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadrūpa, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. Meghaviṣaya wrote in sam. 1716 in the town Navaraṅga. He belonged to the Tapāgaccha.

MS. of the I. O.: Bühler, ZDMG. xlii. 54, No. 6; fols. 35, ll. 17, samvat 1747, Pura (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Mōghaviṣayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

25^e. The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col.: sam. 1728 śrāvaṇakṛsnā[¹]caturdāśyām somadine Phalṭhapuramadhye divān śrī-*Aliphaṣiṃrājyō Pūrīkāvayō Mīkṛ-śrīRāmeṇḍlekhi* || śubham || śu ||) contains another Jaina recension. The text of this MS. is compiled from the *textus simplicior*, Pūrṇabhadra (bh-class), Hitopadeśa, the metrical source used by Meghaviṣaya, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

Tantra I contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS.). *Tantra II*: i = Hit. Schl. I. ii (Pet., p. 7, 4); ii = Pūrṇ. II. i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as Meghaviṣaya, a¹); v = Hit. I. iii (Pet. I. 41 and following story); vi = Hit. I. iv (Pet. I. 42 and following story); vii = Pūrṇ. II. ii; viii = Pūrṇ. II. iii (but the text of Śār. β); ix, corresponds to Pūrṇ. II. iv (stanza and first sentences from Hit, the rest of the text from Śār. and Pūrṇ.); x = Hit. I. vi (Pet. I. 80 and following story); xi = Pūrṇ. II. v; xii = Pūrṇ. II. vi; xiii = Pūrṇ. II. vii; xiv = Pūrṇ. II. viii; xv = Pūrṇ. II. ix. *Tantra III*: i = Śār. III. i; ii = Pūrṇ. III. i; iii = Pūrṇ. III. ii; iv = Pūrṇ. III. iii; v (intercalated into iv: the lizard, elephant, and water-animals²); vi, corresponds to Pūrṇ. III. iv (from Śār.); vii = Pūrṇ. III. v; viii to xv = Pūrṇ. III. vi to III. xiii; xvi, corresponds to Pūrṇ. III. xvi (from Śār., and again from Pūrṇ.; two foll. 166; the text in disorder). *Tantra IV*: i to x = Pūrṇ. IV. i to x; then xi = Simpl. Bühler

¹ Cp. Zeitschr. d. Vereins f. Volkskunde in Berlin, 1906, 256 f. (with German translation). Sanskrit text and French translation: Journal As., Nov.-Déc. 1908, p. 425 ff.

² Sanskrit text and French translation: Journal As., 1908, p. 432 ff.

IV. vii, and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Bühler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrṇ., Simpl., Śār. are equally contaminated.

25^f. The Bühler MS. 88 of the India Office (ZDMG. xlii. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1830 śake 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25^c and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the textus simplicior, but interpolated from Pūrṇabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the textus simplicior. It begins with the frame-story and the first and second tales of SP; then follow all the stories of Bühler's edition from V. iii onward, except Bühler V. ix and V. xiv. In general, cp. WZKM. xix. 74 f.

25^g. The MS. Deccan College xvi. 105 (30 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrṇabhadra's text. It contains all the stories of Pūrṇabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrṇabhadra, from the textus simplicior, and from the Hitopadeśa, and many new stanzas have been inserted.

25^h. Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25^d). The same version was used by the compiler of the text 25^e.

25ⁱ. Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the textus simplicior).

b. The Buddhist version from Nepal, called Tantrākhyāna. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The Tantrākhyāna. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von Kathāsamgraha-Strophen, ZDMG. lxiv. 58 ff.

In the Jaina Upāśrayas of Pophliāno pāḍo in Pāṭan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS. the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (dā° 10, 1.2.44); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 21); p. 192 (49, 35); p. 195 (55, 32); p. 217 (18, 4.5); p. 226 (31, 13); p. 237 (36, 137); p. 243 (43, 32); p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS. are preserved in the Palace Library at Tanjore: $\tau^1 = 5114$ and $\tau = 5115$. As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped. τ^1 seems to be a MS. of the II-class of the textus simplicior, whereas τ seems to contain a text of Pūrṇabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

Chapter II. Pūrṇabhadra, his time, his work, and his language.

§ 1. Previous Statements.

In 1891, *Aufrecht* wrote in his *Catalogus Catalogorum*, vol. i, p. 344: 'पूरुणभद्र revised by desire of Somamantrin the Pañcatantra in 1514,¹ I. O. 2643.' *R. G. Bhandarkar* in his Report, Bombay, 1897, p. lix, gave the complete praśasti of Pūrṇabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरबाखतरणिवर्षे रविकरवदि फाल्गुने तृतीयायां ।
जीर्णोद्धार इवासी प्रतिष्ठितो बुधेः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañchatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrṇabhadra. The text of the Pañchatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

¹ The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40. (Aufrecht gives the date A. D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.'

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornatior*, are Jaina works, and that Pūrṇabhadra, who amongst other sources used the *textus simplicior*, was the author of the so-called *textus ornatior*.¹ In a post-card dated Aug. 12, 1902, Geheimrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to Sunday, January 17, 1199 A.D.

§ 2. The date of Pūrṇabhadra's Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrṇabhadra's work which are much older than the date just mentioned. The author's samvat date given in A is 1571.² Our MS. Bh is dated sam. 1442; bh, sam. 1468; P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π¹=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π²=Decc. Coll., Peterson's Fifth Report, No. 355, Π³=Decc. Coll., 1887-91, no. 418, and in the MS. 277 of the British Museum. All these MSS. go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.³ and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.⁴ The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrṇabhadra's time. And this is the case.

Klatt-Leumann, The Sāmāchārīśatakam, Ind. Antiquary, July, 1894, p. 173, give this information: '167 a b Pūrṇabhadra, pupil of Jināpati sūri (†Samvat 1277), composed śrī-Kṛtapuṇyacharitra.'

¹ Berichte d. kgl. Sächs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

² The copyist's date is samvat 1574.

³ See above, p. 17.

⁴ See below, p. 58 ff.

The जैन^१यथावली (प्रसिद्ध कर्ता. श्री जैन श्वेताम्बर कॉम्पारन्स, मुंबई. बीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works:

p.	नंबर .	नाम	श्लोक	कर्ता	रथानो सं	कां हे?
२२२	१७	छतपुष्पचरित्र	१६५०	पूर्णभद्र	१२८५	जिसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूर्णभद्र	१२८५	वृ. जिसल-वे

I was anxious to procure the praśastis of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the Introduction and of the praśasti to the latter work. Both of them were copied from a MS. of 37 pages [fols. 7] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

The praśasti of the Dhanyaśālicaritra. In his praśasti the author of the Dhanyaśālicaritra gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चंद्रगच्छ (stanza 10).¹ But he gives only the series of the sūris of the Kharatara-gaccha,² excluding the first teacher peculiar to this gaccha, viz. Vardhamāna (ṣaṃp. 1088). All of these names are known to us from Klatt's Extracts from the historical 'Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the Paṭṭāvalī published by Weber in his Cat., p. 1036 ff. In giving them here from the praśasti of the Dhanyaśālicaritra, I add in parentheses the dates from Klatt's 'Specimen'.

¹ This gaccha derives its name from that of its founder *Camdra-sūri*. See Dharmasāgara-gaṇi's Gurvāvalisūtra, Weber, Cat. 997, p. 1002 (numbered as 15th sūri); Munisundara-sūri's Gurvāvalī, stanza 26 and p. 15, first stanza (numbered as 16th sūri); and the Paṭṭāvalīvācānā of the Kharataragaccha, Weber, Cat., p. 1033 f. (numbered as 18th sūri).

² Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jineśvara-sūri of the Cāndra-gaccha, when, in saṃp. 1080, in the sabhā of King Durlabha of Anahillapura (Anahilvād) he refuted the cātyavāsins. Cp. the story in Weber's Cat., p. 1037 f.; Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned praśasti allude to this event, comparing Jineśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śrīpattana (= Anahilvād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in cātyas (temples), but in the houses of householders. The first two stanzas of the praśasti run thus:

श्रीमद्भूषणरमुमिभूषणमयी श्रीपत्तने पत्तने श्रीमद्भूषणराजराजपुरतो यक्ष्यवासिद्विपाण
निर्लोच्यागमहेतुयुक्तिनखरेवासं गृहस्थालये साधूनां समतिष्ठपक्वनिमृगाधीशो ऽप्रधृष्यः
परिः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पृथिव्यां जज्ञे
लसस्वरणरागमृदिह्यशुद्धपचदयः शुभगतिं सुतरां दधानः २. But cp. Dharmasāgara's (saṃp. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus : *Jineśvara* (received the honorary name 'Kharatara' in Sam. 1080), *Jinacandra* (composed संवेगरंगशास्त्रा in Sam. 1125), *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 1168), *Jinadatta* (born Sam. 1132, died Sam. 1211), *Jinacandra* (born, Sam. 1197, died Sam. 1223), *Jinapatti*¹ (born Sam. 1210, died Sam. 1277), *Viraprabha* (i. e. *Jineśvara*, born Sam. 1245, died Sam. 1331), who was made *guru* by *Sarvadevasūri*. The last stanzas of the *prāśasti* I give here literally according to my MS.:

श्रीचंद्रगच्छमभिन्दति शास्त्रि पाति
 तीर्थं प्रभावयति संप्रति जिनचंद्र
 यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः
 वृत्तिरिव चिभुवनं पृणति प्रतीतः १०
 तदाज्ञया सद्गुणसर्वदेवा-
 चार्यैः समं जेसलमेवदुर्गे
 स्थितो गिरेषां स्वपरीपकार-
 हेतोः समाधिं मनसो ऽभिलष्यन् ११
 शरङ्गसुरविसंख्ये विक्रमे वत्सरे ऽस्मिन्
 वहति तपसि मासे शुक्लपक्षे दशम्यां
 जिनपतिगुह्यशिष्यः पूर्णभद्राभिधानो
 गणिरुक्त चरित्रं धन्यगोमद्रसूक्तोः १२
 चरितमिदमखिलनिर्मलं विद्याकूपारदृशानः
 वाचकमुख्याः सूरप्रभामिधाः शोधयां चक्रुः १३
 धन्यसाधुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्
 पुष्पमच समुपार्जितं मया स्यात्ततो जगदिदं सुखाख्यं १४
 गगनसरसि यावन्निर्मले शारदेदुः
 कलयति कलहंसस्फारलीलातिरेकं
 जगति जयति तावत्पाद्यमानं सुधीभिः
 सुचरितमिदमुच्चैर्धन्यगोमद्रसूक्तोः १५

TRANSLATION.²

10. He [i. e. *Jineśvara* = *Viraprabha*] who, like the celebrated *Jineśvara* [i. e. *Vardhamāna*, the last Jina], rejoices in the celebrated *Caṇḍra-gaccha*,

¹ Thus spelt in MSS. and inscriptions. See Klatt, Specimen, p. 24. In stanza 12 of our *prāśasti* his name is correctly spelt *जिनपति*.

² MS. ०ली for ०क्ष.

³ I translate as literally as possible, without any regard to the English style.

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina gaeccha called *Cāndra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11. By the command of this [Jineśvara], [when I] dwelt with the teacher *Sarvadara*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],¹ in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I], the pupil of the teacher *Jinapati*, the gaṇi named *Pārṇabhadrā*, composed the story of Dhanya and of Gobhadrā's son,² in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of Māgha.³

13. The best of the *nīcakas*, called *Sūtraprabhā*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śālibhadrā, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,⁴ so long is victorious in the world this good story of Dhanya and of Gobhadrā's son [i. e. so long may it survive], [and be] read aloud by the well-minded [or: by the wise].

Probable identity of the authors of the Pañcākhyāṇaka, of the Kṛtapuṇyacaritra, and of the Dhanyaśālicaritra. About the identity of the author of the Kṛtapuṇyacaritra and that of the Dhanyaśālicaritra there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pārṇabhadrā in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the Dhanyaśālicaritra, stanzas 10 ff., the author says:

तस्माद्दानं गृहस्थानामुचितं चरितं हितं
मयसर्वकषहेतु मर्त्यामर्त्यामृतत्रयः १०
धन्यस्य शास्त्रिमद्रूपं कृतपुण्यादयो नराः
साधुदानप्रभावेण बभूवुः सुखभाजनं ११

¹ The text has the plural number.

² In stanza 13 of the Introduction our author says: आदी धन्यमुनेखच चरितं परिकीर्त्तये शास्त्रिमद्रूपचरित्रेण पवित्रेण विमिश्रितं.

³ So according to Dharma Vijaya Sūri, who refers to Hemacandra's *Abhidhānacintāmani*, ed. Boethlingk and Rieu, p. 26, § 29.

⁴ So according to Dharma Vijaya Sūri. I first thought of separating कलहं संस्कारं, and of rendering: 'causes quarrel connected with an excess of great dalliance', i. e. 'causes love with which joys and sorrows are inseparably connected.'

सरसानि चरिचाणि तेषामेकैकशोपि हि
 खंडाज्यपायसानीव किं पुनर्मिलितान्यहो १२
 आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तयति
 शालिभद्रचरित्रेण पवित्रेण विमिश्रितं १३

These verses prove that Pūrṇabhadra intended to compose a Kṛtapuṇyacaritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrṇabhadra, the author of the Kṛtapuṇyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrṇabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India.¹ Like the former, he was a Śvetāmbara monk.² His date, as given in the praśasti of the II-class,³ viz. sam. 1255, is compatible with the date (sam. 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *sūri* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gaṇi*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.⁴

The identity of our two Pūrṇabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tirthakara Candraprabha as a patron of the Cāndrakula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārśvanātha.

Hence we can only say that it is *highly probable* that Pūrṇabhadra, the author of the Pañcākhyānaka, and Pūrṇabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapuṇyacaritra, were one and the same person.

¹ Cp. ZDMG. lx. 787. Pūrṇabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

² For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

³ See above, p. 21 f.

⁴ गणि has the same signification as गणित्. सूरि and आचार्य, according to a kind communication which I owe to Śāstraviśārada-Jainācārya Śrī Dharmarajay, of Benares, are the same, whereas 'गणी is the name of the head of the same sādhus' assembly.' गणी, यस्य पात्रे आचार्याः सूचयाम्यस्मिन्.

§ 3. Pūrṇabhadra's work.

If unfortunately Pūrṇabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasinha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvati in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.¹ According to Bühler even now Hindu princes nearly always provide their court paṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.²

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कुलविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the paṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrṇabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere³ I have explained, that शास्त्रमखिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrṇabhadra knew several redactions of this work which are unknown to us.⁴ But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.⁵ None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrṇabhadra was well aware of the fact that the order of the

¹ Cp. Bühler, Ueber das Leben des Jaina Mönches Hemachandra (Denkschriften der philos.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

² I. c., p. 185.

³ In my paper 'Über das Tantrākhyāyika, die kashmīrische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sächs. Gesellschaft d. Wissensch. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

⁴ Cp. my edition of the Southern Pañcatantra, p. lxxv f.

⁵ See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār. β, and no doubt in other recensions which he used,¹ was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pāñcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrṇabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrṇabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār. β. He does so at the passage where this recension speaks of the brahmanical tīrthas. As the *textus simplicior* replaces the enumeration of these tīrthas by a conversation on the dharma, Pūrṇabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrṇabhadra's principal aim was to *revise* the text; see his *praśasti*, stanzas 2 and 3.² In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the Tantrākhyāyika as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

¹ Cp. Somadeva, Kṣemendra, the Southern Pāñcatantra, and the Pahlavi version, which all, in this respect, agree with Śār. Pūrṇabhadra seems to have known Kṣemendra's versification of the Pāñcatantra; cp. WZKM. xvii. 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

² It seems to me that the MS. of Pūrṇabhadra himself (the *mūlapraṭi*) contained in part original leaves of his sources which he merely corrected: mistakes like *vidhāya* for *pidhāya*, *dr̥ṣṭvāpāyo* for *dr̥ṣṭūpāyo*, and others (see the list given below, p. 30 f.), he is more likely to have overlooked in some MS. of the *textus simplicior* which he revised, than to have copied from it. The scribe of the *prathamādarśa* or first copy of course preserved the mistakes overlooked by Pūrṇabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhṣ is identical with this *prathamādarśa*. I have not been able to find any other MS. of Pūrṇabhadra's recension which can be proved to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrṇabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p. 58 ff., it is certain that Pūrṇabhadra had before him MSS. of the H-class as well as of the σ -class of the *textus simplicior*. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pāñcatantra, the Nepalese recension (ν), and the source of the *Hitopadeśa* have flowed.¹ He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrṇabhadra's aim was not only to restore the old text; he also wished to amplify it (*praśasti*, stanza 6). And this he did in numerous places.

In revising his sources, Pūrṇabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. Those show that—according to what we should expect from the wording of his *praśasti*—he follows his sources rather faithfully. The story Śār. III. x has been transformed by the author of the *textus simplicior*, and has been transferred by him to his fourth tantra as No. i. Pūrṇabhadra, who found it in Śār. as well as in the *textus simplicior*, gives this tale in both places, at first in the form of the Śār. version as his III. xvi (see our Specimen, No. IV), and again in that of the *textus simplicior* as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār. and *Simpl.*, he seems to follow very closely. His story III. viii has been taken either from some text of the *Mahābhārata*,² or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the *Mahābhārata* version. Pūrṇabhadra's text is much shorter than that of the *Mahābhārata* version; but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the *textus simplicior*, reveal their origin by their language. Most of the *Guzeratisms* of Pūrṇabhadra occur in such stories: वणिजारक³ I. xii (73, 14); खपिमि खप I. xxx b (122, 18); अरघट्टं खिटयमान IV. v (244, 18).

¹ See my edition of the Southern Pāñcatantra, p. lxxviii.

² MBh. xii. 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

³ See this and the following words in the 'Brief Glossary' appended to vol. XI.

Similarly we find that a wrong Sanskritization of a Prakrit word, **संग्रहार**, occurs in the new story II. viii (166, 2); but the same word has been employed by the author himself in the old tale III. ii (184, 8). The new story II. v contains the Prakritism **चंद्रमती** (148, 4), and the form **दंडपाशिक** (for **शक**; 149, 12.16; 151, 2.9). The Prakritism **अन्यान्**¹ occurs in the kathā-saṃgraha stanza of the new story II. i (127, 16).

Evidently the words **जगाम वृद्धिम्** in stanza 6 of the author's praśasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff.; 183, 13 ff.; 185, 12 ff.; 213, 2 ff.), or even to new features by which he enlarged the old text, as c. g. in the beginning of I. x (66, 10 ff.).

Pūrṇabhadra declares in stanza 2 of his praśasti, that he has done his work **गुह्यादरेण**, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.² I give some instances from his text.

4, 23 **सिंहस्थानीयो**, a misreading of Śār. (A 8) **सिंहस्थानीयो**.

4, 23 **तत्र चराः**, a misreading of Śār. (ibid.) **तत्प्रधाराः**.

4, 30 **व्यक्त°**, a misreading of Śār. (ibid.) **व्यक्त°**.

11, 23 ***शशांक** only in Pr and Simpl. MS. I. The MSS. bhNΨPMABh and Simpl. Hh have the blunder **शशांकम्**.

24, 3 **प्रथमे**, a chandobhaṅga; also in Simpl. Hh.

29, 20 For **अयि** the original reading evidently is **अपि**; but our MSS. of Pūrṇ. and Simpl. Hh agree with us.

39, 23 **तं** for **तत्**; MSS. of Pūrṇ. and HI with us. h correctly **तत्**.

44, 24 **व्यवस्थितः** MSS. of Pūrṇ. and Simpl. Hh. The original reading must have been **प्रस्थितः**.

54, 2 **सुदर्शना**, the name of the princess, evidently goes back to the **सुदर्शनचक्र** which the textus simplicior mentions as the weapon of Viṣṇu.

69, 3 ***विद्यान्**; but bhΨABh and Simpl. Hh **विद्यान्**. I's correct reading must be a correction.

69, 4 ***द्विधम्**; bhΨ and Simpl. h **द्विधम्**, A and Simpl. II **त्रिधम्**. The correct

¹ Cp. Pischel, Gramm. d. Prakrit-Sprachen (Grdr. i. 8), p. 102, § 130.

² Or perhaps he used some Nāgarī transcript of the Tantrākhyāyika, in which some Śāradā words were misread.

reading only in the revised MS. Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction).

163,¹² MSS. unmetrical. The chandobhaṅga seems to be original. Cp. Variants.

207,⁵ सत्यवचनो is here the proper name of the Rākṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Pūrṇabhadra¹—the subject of the sentence is missing, Pūrṇabhadra evidently tries to correct this passage.

211,⁶ *पिधाय is the correct reading; but Simpl. HIh with bhNΨPPrMA विधाय. In Bh the passage is altered.

220,¹⁸ विषमपतितं also SP and ν. The original reading of the Pāṇicantra must be विषमपतितः, and so Śār. reads.

220,²⁵ क्लिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly क्लिष्टः; SP N सिष्टः.

235,² तं for तत् MSS. of Pūrṇ. and HI.

236,¹³ *दृष्टापायो; MSS. of Pūrṇ. and HI दृष्टापायो.

236,²⁴ किञ्चित् for कञ्चित्; HI the compound किञ्चिद्वामं; h, corrupted, किञ्चिद्वामसमीपं.

240,²¹ *प्रकल्प्यमानेषु; MSS. of Pūrṇ. and Simpl. HIh प्रकल्पः.

242,¹¹ एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकाचारविहरा (l), h एकाहारवीहारिणो.

258,²³ सुकुमारिकाभियह° Pūrṇ. and Simpl. MSS. HI. See 'Brief Glossary', vol. XI, s.v. Simpl. h has यूष्मानिकात्यागक्षत्रतादेशः.

262,¹⁸ and 263,² गोष्टिक° (so MSS.) Pūrṇ. and Simpl. HI.

269,¹⁹ *पितृपर्यायागतं is right; but Pūrṇ. MSS. and Simpl. HI पितृपर्यागतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.

271,² *वृत्ति° here and in the following text is the correct spelling; but
• Pūrṇ. and Simpl. HIh वृत्ति°.

These cases show that in several places marked in our text with a star (*) the faulty reading recorded in the variants is surely or possibly that of Pūrṇabhadra himself. Cp. below, p. 77 ff.

• § 4. Pūrṇabhadra's language.

According to stanza 4 of his praśasti Pūrṇabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicaritra tells us that he has caused his work to be

corrected by a good *vācaka*. Indeed, Pūrṇabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prakritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prakritisms of his have been mentioned above, p. 29 f. From the *textus simplicior* (H-class) he takes the Guzeratisms अनुदान 285, 21 and अनुदानपाद 286, 5 (see 'Brief Glossary', s. v.). To the influence of Guzerati we may perhaps attribute the wrong च after the compound in 180, 4 f.,¹ and the wrong form °कंचुकी°, as our MSS. write for correct °कंचुकि° in the same passage. In Śubhaśilagaṇi's Jagadū-sambandha² we find the wrong compound सविस्तरायाचाचयं, which Bühler explains as follows: 'The faulty feminine सविस्तरा has been caused by'³ the custom of the Gujarātis to write the parts of a compound separately, viz. सविस्तरा याचा चयं.' The Hamburg MSS. have च, not after the compound, but after °कंचुकी°—perhaps a correction of the original wording preserved in Pūrṇabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Bühler we evidently must attribute the occasional use of किंचित् for कंचित् (236, 21 किंचिदेव यामम्, from the reading of HI किंचिद्वामम्, cp. 68, 3 किंचित्स्वेदज-जातिम्; 223, 13 किंचित्कालं). I now regret that I corrected किंचिद्वधोपायं, as the MSS. write in 90, 17. Cp. also अस्य गजचर्मभेदं for तद्गजचर्मभेदं or अस्य गजस्य चर्मभेदं, 254, 5.

Prakritisms are तं for तत् 39, 23 (or सूच used as a masculine); 235, 2 (also HI); 277, 13 (HI here correct); cp. 150, 17. Other Prakritisms are recorded above, p. 30.⁴ Cp. also the vulgar adjective सत्कं 'belonging to', which, as Prof. Hultsch suggests, should be written for सत्तं 246, 1 and 3, and which really stands in MS. A.

Orthography and Samdhi. Both are inconsistent even in our best MSS.

Vowels. Post-consonantal च occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दुर्दूर, 222, 13; 223, 14. कुटम्ब (rarely MSS. कुटुंब), and °कुटम्बिनी, 152, 8; अगृह for usual अगृह, 46, 5. लंठ best MSS. for usual

¹ Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e.g. Śār. ādimadhyāvasānaṃ ca, 133, 14 note.

² Bühler, Indian Studies, v, No. I (Wien, 1892. In Commission bei F. Tempsky), p. 74.

³ In Bühler's text 'by' has been inadvertently omitted.

⁴ The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prakrit सुण, i.e. the name of the river शोण. But it is more likely a misreading, as HI and h read यमुनदत्तो. Bühler, 8, 16 has पृथुदत्तो.

बुद्ध, 120, 7. बन्धुकी for usual बन्धकी, 224, 13. In 225, 26 Pr writes स्फुरति, in 226, 5 PPr उत्तंग.¹ उ is lengthened in the MSS. in पैशुन्य 74, 8 (by the influence of शुन्ध?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

Consonants. क् ञ् ण् म् before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. •Ex.: सन्निपातस्व, 28, 6; स्त्रीसन्निधौ, 31, 20; सन्निहितश्चायं, 29, 5; सन्निकर्षात्, 70, 25. सम्मान and सम्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमानेद् (20, 9), संमानस्या° (20, 13), सम्मार्जनं (20, 21).

न् stands sometimes for ण्.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and ५ 163, 10; तं निधानमादाय, 142, 5.

ष and छ, ख and ष are occasionally confounded²; छ is often employed for च्छ, ट often for ठ (nearly always छ for ठ).

च्छ is occasionally confounded with त्स; cp. 15, 18; 40, 17 21; 41, 4; 165, 21; 186, 19 (see Variants); 229, 9 (Bh); 266, 10 (see Variants); 280, 8 (see Variants). This produces the variant उच्छेदन for उत्सादन (see Var. on 40, 17, &c.). Cp. Lanman on Orthographic Prakritisims in Album Kern, p. 302.

ज् and य (°यामातु° for °जामातु°, 53, 5), ज्य and ज्ञ (this written in the form given by Jacobi, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp. e. g. 10, 10; 271, 15 (see Variants in both places).

फ् and प interchange in फूत्तु. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bh ५ have पू°. The MSS. write वन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrṇabhadra himself:

¹ Most of these cases are also found in other north-western works. Cp. even साङ्गुलं for साङ्गुल 153, 24, in a stanza not composed by Pūrṇabhadra himself.

² खण्ड and घण्ड are used promiscuously in the MSS., whether they mean 'group' or 'piece, fragment'. Apparently Pūrṇabhadra pronounced these two words alike, and hence I write in both cases खण्ड. Cp. also the Petersburg dictionaries and Apte, s.v. घण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is घण्ड (Pūrṇ. 5, 17 and ex conj. 122, 12), Pāli and Prākṛit saṅga; 'piece', 'fragment' is खण्ड (Pūrṇ. 112, 9.11), Pāli and Prākṛit khaṇḍa.

in 56,12 the wrong form सङ्गत् (for शङ्गत्) is assured by the pun with असङ्गत् 'often'.

हृ is confounded with घ in मघुष, 227,20. Cp. forms like मघुष, मघूर्ण(क), मघुण(क), मघुणिक at the side of मङ्गण(क) and मङ्गणिक in the Petersburg dictionaries.

Consonants are often doubled after र्; but in the great majority of cases the doubling is neglected. भो is often written for भोः.

Samdhi. As a rule, sandhi is not observed before the apodosis (often in connexion with danḍa!); it is neglected in cases where its observation possibly might cause confusion. Cp. Wackernagel, *Altindische Grammatik*, § 262, b, d. It is evident that Pūrṇabhadra himself very often neglected the sandhi. Cp. 138,12 वृद्धा आ, and 149,18 where our MSS. have वृहत्कन्यका अ°. In most cases our MSS. write तत् श्रुत्वा. Before initial च्, sandhi is nearly always neglected in the MSS. An interesting case is 149,2 f., where the archetype evidently had कौतुकावृष्टहृदयस्तामा°. The archetype of bhΨ wrongly resolved this group into कौतुकात् वृष्ट° (instead of कौतुकात् वृष्ट°); and ABhΨ have a wrong correction of this inadequate reading: कौतुकाविष्ट°. Cp. Prof. Lanman's remarks, vol. XI, pp. xxxix to xlviii.

As our MSS. are inconsistent, sandhi has everywhere been restored in the prose of our printed text except (1) in the case 138,12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the sandhi in the following cases:

°स्स° or °स° is often written for °स°.

°क° and °प°, °फ° are very often, if not in most cases, written for °क्क°, °प्प°, °प्फ°.

Punctuation. Our best MSS. are carefully punctuated. They employ danḍa after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उक्तं च । यतः they *always* put danḍa, or even (ΨP) double danḍa. For the sake of clearness, we employ in our printed text ardhadanḍa before the apodosis, before and after oratio recta, and before यतः all this in the prose.

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by ardhadanḍa, where these pādas form one line, i.e. in ślokas and āryās. But in these cases we do not destroy the sandhi, which is here maintained in the MSS. even when

they follow our own method.¹ Our MS. bh employs the ardhadaṇḍa and the double daṇḍa, and these only; our MS. Ψ employs the daṇḍa and the double daṇḍa, and these only. Cp. the two facsimile tables in vol. XI.

Gender. यास neuter 233, 1 (in a stanza taken from the textus simplicior). सूच masculine, or तं for तत्, 39, 23.

Guṇa and Vṛddhi. सुकुमारिका° (also Hamb. MSS.) for सौकुमारिका° (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्टिक° for गौष्टिक°, 262, 18; 263, 2 (in both cases with HI).

Verb. विश्वसति (also HI), 23, 5. Imperative: बंध बंध for बन्धान बन्धान, 117, 18; 118, 2. Infinitive: निवेदितुम्, 57, 23. Gerund: आभित्त्वा, 175, 23 (in a stanza). Gerund in -am: परिवर्त-क-म्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

Noun. A wrong form is the genitive बृहत्स्फगो for °जो, 135, 10.

Nominal compounds. Compounds with proper names: शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्षणस्य, 114, 20, beside लक्षणश्रेष्ठिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. बलभद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c.

A curious case occurs at 283, 23, where I have written *वेगाद् वेगं with Pūrṇabhadra's source, the textus simplicior, as represented by the Hamburg MSS. Bh, which in the fifth book belongs to the H-class of the textus simplicior, reads वेगात् गवगं (गव misread for गव, i.e. वे); h and Bühler वेगाद्देगतरं (l). But bhΨA and their derivatives write वेगातिवेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit. I now take वेगातिवेगं to be a *substantive dvandva* compound, depending on गच्छति: 'it went to speed and to over-speed', i.e. 'it ran more and more swiftly' (quicker and quicker).

Prof. Wackernagel, in his Altind. Grammatik, II, § 74d, gives similar *adjective dvandvas*. From the Pāli I may add Jāt. i, p. 160, 3 *vaṃkatīvaṃkināṃ* (in a stanza), which the commentator rightly explains as meaning *mūle vaṃkāni uge ativaṃkāni tādisāni singāni assa atthāti vaṃkatīvaṃkināṃ*. The compound *mañcūtīmañca*, given by Wackernagel from Trenckner, is apparently a *substantive*² formed exactly like our *vegatīvega*. Hence वेगातिवेगं should be restored in our text.

¹ Only the MSS. in such cases, do not separate the combined akṣaras. The Hindu manner would be to write, e.g. in our stanza I, 5 (p. 5, 3) वनवासि । न्यराज°.

² This is also the opinion of Prof. Wackernagel, who kindly pointed out to me this compound.

The rule laid down by Pāṇini iii. 3. 126 (Wackernagel, *Altind. Grammatik*, II, § 82, α, γ) is not always observed (at least not always in our best MSS.). In 131, 26 only A— a revised MS.—has the correct form दुर्भेदः; but Śār. agrees with the other MSS. In 9, 23 the MSS. have our reading. In 227, 1 ff. Pūrṇabhadra follows this rule, whereas his source, Śār. β, A 266, neglects it.

Syntax. Periphrastic present indicative (Guzeratism): स्वपिमि स्वपः, 122, 18; योजयति स्वपः, 268, 10 (here also Hamburg MSS.).¹ Present indicative for imperative: प्रचिद्यते, 37, 8; पूरयामः, 92, 6; पृच्छामः, 92, 11; 267, 16; गच्छावः, 265, 17; क्रियते, 268, 5; प्रत्युज्जीवयामः, 268, 6; करोमि, 271, 6; 278, 9; 279, 24; गच्छामि, 282, 8; 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also HI). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समनेष्यम्.

General subject expressed by 3rd person sg.: आह, 180, 20. Cp. 4, 21 (but see Über das Tantrākhyāyika, p. 98, 22).

Genitive for instrumental case: चेलकस्य भृत्वा, 75, 23. Instrumental for genitive case: करणीयेनोपायः, 166, 7.

Faulty or awkward constructions: विष्णुश्चर्मपि (for चर्मणापि) . . . पाठितात्, 2, 12 (in accordance with Simpl. IIIh); स द्वावपि प्रत्यागतौ, 109, 14 (almost literally from Tantrākhyāyika, 55, 4). प्रतिपादयसि for ऽति (the subject being भवान्), 194, 24. पृष्टः for पृष्टम्, 221, 29 (or स्थिते तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (III have the same wording). 285, 1 an anacoluthon with III (stanza).

Variā. मध्यात् and मध्ये with the dual number:² आवयोर्मध्यात्, 43, 9; क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5. एनं and असुं in the same sentence, referring to the same person, 4, 8 f. किमिति for कस्मात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11; 42, 6; 61, 12; 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale). इत्येवं after इति, 94, 19. मा . . . अहंसि for न . . . अ°, 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तन्वास्त्रायिकं, and मित्रभेदं (125, 29) beside मित्रभेदो (3, 1), &c.

APPENDIX.

Literary quotations: Śālihotra, 279, 9 (also in HI); Karpīsutakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

¹ Cp. Campakaśreṣṭhikathānaka, ed. Weber, l. 454 f.; ed. Hertel, § 76. Bühler, Sitzungsber. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 885.

² This also occurs in other mediaeval Sanskrit texts, e. g. in Somadeva's KSS. 42, 137.

Chapter III. Account of the Manuscripts on which this edition is based.

§ 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgari characters.

bh = Decc. Coll. x. 190. This MS. originally consisted of 179 leaves, 10 lines to a page. Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS., as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS. which was then old; cp. Variants 288, 24.6.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śrī-Kāhnaḍadeva Vijaya, in Śrī-Vīraṇagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Mahāṃsalaṣā for the amusement of Josiharadeva, brother to Vādījanārddana of Satyapura', by Mahāṃgopāla, son of Mahāṃkesava, of a Gauda family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text. Cp. the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of vernacular glosses; cp. 11, 3.22; 17, 17 (twice); 23, 3; 46, 4; 65, 14; 70, 18; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 1.29; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13.18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11.16.17.18.20; 278, 22 (twice); 279, 1.2.6; 283, 17; 288, 13.16. In many cases the text was unintelligible for the glossator; for the marks x and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line. Our stanza I, 52, for instance, looks thus in the MS.: नखिनां च नदीनां च नृनिशां श-
स्त्रधारिणां । विद्यासा^उना^उपगंतव्यः । स्त्रीषु^उराजकुल^उषु च । ४४; 9, 30 सत्त्वामित^उ; 10, 17
तु।ए
व्याहृतप्रावशस्तत्रविश्वस्व ।

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh'. As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

N = Decc. Coll. x. 189. This MS. is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kāśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

Ψ = Decc. Coll. iv. 55. It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos. 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins, has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages; see Key, above, p. 1, and our Specimens, vol. XI, Table I, No. 1.

Ψ is a very beautiful Jaina MS., the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V. (The beginning of book II is lost.) In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS., to keep the leaves in the right order; for such a string would have enlarged the holes or torn the leaves. The single leaves of **Ψ** show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz. one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book, $4\frac{1}{2}$ lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

Ψ seems to be our oldest MS. of Pūrṇabhadra's text. As we shall subsequently see, not only the common archetype of P (dated sam. 1537)

and L¹ was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS.—the forms of the characters in this MS., especially that which Ψ has in it, are very old ones.¹ This old form of Ψ , as it appears in Bühler's Paläographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ . Cp. our Key, p. 2. Only in cases where a vowel, or *n* and *r* are written under *gh*, the modern form of *gh* is the usual, though not the exclusive one. Cp. also the form of Ψ in our Table II, No. 12, l. 2a and that of Ψ in our Table I, No. 1, l. 15c, with Bühler, Table V, col. xxii, l. 18. The complete readings and the glosses of Ψ are given in our variants.

P = Decc. Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct. From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āṣāḍha. The copyist's name is not given. The complete readings of this MS. are entered in our variants.

L¹ = Leipzig University Library A. 404. Incomplete. Old. The leaves still extant bear the paginations 2 to 56 (both incl.), corresponding to our text *śaṇāma*° &c. 2, 5 to *śarva te* (incl.) 220, 2. 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl.) giving a very faulty wording, and leaving out the text between *mūrkhaḥ* (67, 11) and *śhīlaratī* (74, 17). I only occasionally refer to this MS. in my variants.

Pr is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B.A., LL.B., of the same town. This copy bears the signature Ψ २८ प्र १०. On its margins the title of the work is given as *पंचाख्यानवृत्तिः*. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

M = Decc. Coll. iv. 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS. is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

¹ In one case this form of Ψ also occurs in Pr, which has flowed from Ψ .

p = Decc. Coll. ii. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *saṃrat loka-muni-rasa-śaṣi-saṃvacchare* [i. e. saṃ. 1677] *jyēṣṭha suṣṭirdhīṣṭami somavāsare kulaharelayām* *Dhīllānagare* [i. e. Dhillo, Thar and Parkar] *pātisāha-Jaḥamgīra-rājye* 1 va° [i. e. vācaka-]-*Matibhadra - tucchīya - vācanācāryya - dhuryya - vīdikarikumbhakaṃḍanamrgūri - sarvasāstrārādhita-sarasvatikamṭhūbharāṇa - sakalakalakalitagātra-vidvajjanatūlaka - pravara-prakṣṭavācaka-cārītrasinḥa-tacchīya-paṇḍita-Padmanāṃdi-muni-tacca - taṇamrījamaḥḥaṃḍalānālāsīnūdāsū-Govarddhana-muni-lipākṛtār iyaṃ prati.* The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the sūris (*śrīmaṃ-jīnakulā¹-sūri-prasādāte ciraṃ naṃdatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers (*'lelād rakṣj jalād rakṣe rakṣet sithila-baṇḍhanāt parahastagataṃ rakṣet' evaṃ radati pustakaṃ* u). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, sneering with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e. g. to the Bh-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Prakṛit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

▲ = India Office 2643, E. 4084, R.R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters: Gaikawar. This copy has been written by two copyists (A¹ and A²). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *baḥiyasū* 1 *sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A² is more correct than A¹; but the former shares with the latter the mistakes *praṇadhī*° 177, 12, *tanna* for *tatra* 13, *aparaṃ kirya*° 15. Hence it is certain that A² copied from the same original as A¹. A² leaves blank squares in the middles of the pages.

¹ Dharma Vijaya Sūri corrects this to *-jīnakūśala*.

This MS. is rather faulty. A third hand has collated it with some MS. of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A¹ was one *Śivasundara*, who completed his work in *saṃvat* 1574 *āso radi 9 sukre*.

Bh = Deco. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.¹ Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS., the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *saṃvat* 1442 *varṣe* without any further information. The rest of the MS. is scarcely younger than its first part.

Φ = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *saṃvat* 1661.

§ 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS., the first eight form two groups. To the first group, the bh-class, belong the MSS. bh and N. To the second group, the Ψ-class, belong the MSS. Ψ, P, L¹, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS. are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Śār. into Pūrṇabhadra's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL¹PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L¹ *indirectly*), evidently

¹ Comprising our text, p. 244, 10 *yadi* (incl.) to 260, 2 *duṣṭajā* (incl.).

shows that even in ancient times bhΨ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamādārśa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlapraṭi* (i.e. *mūla-pratīpi*); see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10.12; 56, 12; 57, 22; 61, 12; 74, 2; 75, 12; 77, 22; 78, 9; 80, 14; 89, 12.13; 101, 11; 123, 17; 125, 18.19;¹ 184, 5; 186, 9; 208, 2; 266, 6.22; 270, 22; 271, 23; 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts PL¹, Pr, p, and M go back to Ψ.

That p goes back to Ψ may be seen from the Variants 72, 22; 88, 15. Since, however, p is a contaminated MS. (see above, p. 40), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ. For the other four, the following evidence may suffice.

1. P and L¹ go back to Ψ; cp. Variants 3, 10; 4, 24; 5, 10; 5, 21; 7, 23; 9, 10; 14, 10; 17, 14; 23, 16; 25, 22; 32, 24; 33, 4; 39, 20; 40, 4; 42, 20; 44, 12; 57, 18; 76, 15; 101, 10; 119, 10; 147, 20; 159, 19; 164, 33; 167, 21; 170, 10; 171, 7; 174, 9; 178, 18.23; 180, 14.25; 181, 6; 183, 11.20; 184, 9; 185, 6; 198, 15; 199, 9; 224, 18; 229, 20; 230, 11; 231, 4; 233, 4.14; 247, 9; 249, 2; 252, 7; 253, 24; 255, 9; 258, 30; 271, 23; 275, 9; 284, 9.

Besides P and L¹ have a considerable number of corruptions in common.

- Cp. 4, 25; 5, 22; 10, 1; 12, 21; 19, 22; 20, 8; 22, 1; 23, 9; 25, 19; 29, 6; 31, 12; 38, 24; 39, 15.16.21; 41, 7.11; 43, 1; 58, 1; 59, 9; 60, 9.14; 61, 18; 66, 7; 78, 5; 93, 15; 96, 28; 99, 22; 102, 19; 104, 20; 106, 2.4; 109, 25; 114, 9; 115, 2; 116, 8; 128, 4; 130, 22.29; 131, 21; 132, 2.6.7.14; 143, 11.22; 155, 29; 157, 8; 160, 8; 167, 19; 168, 3; 169, 2.8.10; 170, 28; 172, 4; 174, 19; 175, 25; 178, 9; 180, 4.12; 181, 6; 182, 11; 183, 13; 184, 9; 185, 13.14; 186, 5.19; 188, 6; 189, 20; 190, 5; 191, 20; 194, 11; 195, 20; 196, 3; 197, 9; 200, 1; 202, 7.11; 203, 13; 214, 10.23; 216, 1.10; 219, 2.

P cannot have flowed from L¹, as P neither has L¹'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L¹. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15; 193, 2; 194, 11; 197, 14; 198, 3.

¹ The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L¹ cannot have flowed from P. Cp. 12, 31; 14, 8; 15, 18; 19, 21; 27, 11; 32, 23; 64, 9; 111, 8; 155, 28; 169, 7.17; 174, 10; 178, 2; 179, 29; 190, 22; 203, 3; 209, 18; 217, 16.

Hence it is clear, that both P and L¹ go back to some third MS. which has flowed from Ψ. Cp. also 24, 4; 190, 10.

2. Pr goes back to Ψ; cp. Variants 3, 10; 7, 25; 33, 4; 101, 10; 119, 10; 121, 13; 147, 20; 159, 16.19; 164, 5.28.33; 167, 21; 169, 17, 170, 10, 171, 7; 180, 25; 184, 9; 187, 18; 231, 4.

3. M goes back to Ψ; cp. Variants 3, 10; 5, 20; 7, 25; 9, 10; 33, 4; 76, 15; 93, 9; 101, 10; 147, 20; 152, 3; 159, 16, 174, 9; 181, 6; 185, 6; 187, 18; 231, 4; 247, 9; 268, 3; 271, 28, 284, 9.

§ 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5; 107, 23; 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 13, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

Blunders common to AbhΨ.

6, 31.33; 9, 3.26; 10, 2; 11, 14.23; 14, 16; 18, 11; 22, 13; 28, 10; 33, 12.16; 33, 21(!); 34, 4; 35, 18; 37, 8; 42, 8; 43, 4.14; 44, 6; 46, 3; 48, 19; 49, 13; 51, 6; 53, 1.5; 56, 3.4; 58, 8; 60, 30; 64, 3; 65, 8; 68, 3.14; 69, 3.4.6; 71, 10.33; 74, 8; 76, 12; 83, 2.6; 87, 16; 89, 15; 90, 17; 91, 6.7; 92, 1; 93, 7.9; 95, 11; 96, 10; 97, 13; 99, 5.6.11; 102, 10; 116, 13.17; 119, 21; 121, 5.7; 123, 12.15; 125, 1.30; 126, 15; 130, 4.23; 131, 2; 132, 16.27; 135, 8; 136, 4; 142, 8; 144, 19; 145, 8; 150, 24; 152, 10; 156, 13; 158, 16; 161, 2.13; 164, 10; 168, 27; 170, 18.20; 172, 26; 176, 19; 179, 1; 180, 4; 182, 11; 183, 6; 186, 4; 196, 13.14; 197, 3; 198, 9; 211, 6.21; 215, 23; 216, 1; 218, 2.12; 220, 17; 223, 3; 226, 15; 235, 16.24; 240, 21; 248, 14; 253, 15; 259, 8; 260, 24; 266, 20; 269, 19; 271, 20; 277, 13.19; 278, 9.10; 282, 16; 289, 3 (twice).

For these and the following cases, cp. our Variants.

On the other hand, A has correct readings in many places where bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 15; 10, 1; 18, 6; 25, 19; 26, 5; 29, 8; 32, 23; 33, 14 (with Np); 36, 20; 37, 5; 40, 17; 46, 7.21; 50, 12.15.16; 52, 23; 58, 15.17; 59, 25 (with PPr); 61, 14; 63, 12; 65, 29.30; 66, 1; 69, 1; 71, 18; 73, 14.21; 76, 4 (with pPr); 79, 12 (here the *copyist* corrects the reading of bhΨ); 83, 15; 85, 18; 87, 12.14; 90, 8; 91, 19; 93, 7; 96, 14; 100, 8; 101, 23; 106, 1; 107, 11; 109, 5.8; 114, 4.25; 116, 2.16; 118, 14.16; 119, 1; 121, 6; 122, 11.12; 124, 9.25; 125, 26; 130, 9; 131, 2 (the *copyist* corrects here); 131, 19.20; 132, 28; 134, 1; 135, 21; 138, 6.12; 140, 14.18.22; 141, 9; 142, 5.23; 143, 24; 145, 21; 147, 2; 148, 13; 150, 20 (with BhΦ); 152, 9 (with BhΦ); 154, 2 (cp. 155, 8); 155, 17; 157, 13; 161, 22; 162, 18; 168, 18 (with MBhΦ); 176, 8; 180, 7.13; 181, 8; 191, 19.20; 192, 9; 194, 19 (with Pr); 197, 10; 200, 23; 203, 6; 204, 2.5; 206, 5.7; 212, 12; 216, 8; 219, 25.31; 220, 7.26; 223, 19; 224, 16; 226, 14; 227, 4; 230, 20; 231, 25; 236, 12.13 (see Hamb. MSS.); 236, 19 (!); 244, 11 (!); 245, 13; 247, 7.18 (with Pr); 248, 22.30; 250, 22; 251, 20.26; 254, 16; 264, 12; 269, 11.20; 271, 11; 272, 3; 276, 7; 278, 6.10; 282, 1; 284, 1; 289, 10.

If in these passages A is more correct than bhΨ, this is at least in many cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bhΨ wrongly corrected, or even more corrupted, in A.

3, 7; 4, 30; 13, 16; 15, 18; 34, 13; 35, 5; 39, 6; 42, 11; 44, 3; 49, 16; 50, 16.22; 52, 11; 55, 9.10.17; 59, 3.28; 64, 21; 65, 30; 66, 12; 70, 2; 74, 14.17; 80, 5; 84, 16; 85, 19; 99, 15; 101, 12; 131, 18; 132, 12; 135, 10; 143, 7; 149, 2 (with BhΦ); 155, 8; 162, 22 (wrong correction by *copyist*); 165, 21; 170, 10; 172, 3; 173, 15; 179, 18; 190, 2; 199, 22; 207, 3; 213, 5; 214, 21; 218, 12; 219, 15; 222, 6; 231, 5 (with M); 238, 24; 250, 15; 251, 24; 264, 15; 272, 11.16; 273, 9 (!); 281, 4; 287, 14.

Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A¹ and A² copied some MS. which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A² on fol. 109 a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The *first* column, agreeing with our text, gives the readings of our MSS. bhΨ, and of Kosegarten's MSS. BCDEFK, which contain this story. Prof. Macdonell most kindly collated for me the following passage with the *originals* of

BC;¹ and Mr. F. W. Thomas in like manner obliged me by collating the originals of DEF.² To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.³ The variants I give from K are based on Benfey's collation of this MS., which I owe to the kindness of Miss Emma Benfey, and on Prof. Schmidt's collation of the same. The second column contains the text of A, the third one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The fourth column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the footnotes under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation; in those of the third column the complete variants of the editions of Jivānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O. v. Böhtlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the Vikramacarita.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does not belong to this recension. It is missing in the Hamburg MSS. HI, in h, in Bühler's edition,⁴ and in Kosegarten's MS. G, i.e. in Anantabhaṭṭa's Kathāmṛtanidhi, which is an abbreviation of the *textus simplicior*.⁵ Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrṇabhadra's text; all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrṇabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrṇabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,⁶ and the order of the stories in E disagrees with that of all the other recensions.⁷

¹ These MSS. are now in the Bodleian; B = Aufrecht, No. 337 (written after A. D. 1816), C = No. 336 (written A. D. 1800).

² These MSS. belong to the India Office Library; D = I. O. 2790 (E. 4085), E = I. O. 1812 (E. 4086), F = I. O. 2319 (E. 4087).

³ Cp. Kosegarten's Praefatio, pp. iv and vi.

⁴ As to this edition see above, p. 14.

⁵ See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sächs. Ges. d. Wissenschaften, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18.

⁶ ZDMG. lvi, p. 317.

⁷ ZDMG. lvi, p. 326. Above, p. 17.

Our text, 204, 13 ff., with complete variants of bhṣ; BCDEFK.

एवं विलस्य बङ्गशः ।
छपणं मृगदुःखिता ।
पतिव्रता सुसन्दीप्तं ।
तमेवापि विवेश सा ॥ १६१ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224f.

एवं विलस्य बङ्गशः ।
छपणं मृगदुःखिता ।
पतिव्रता सुसन्दीप्तं ।
तमेवापि विवेश सा ॥ ६४ ॥
Pāda a corrected by cop. to :
तपोऽपि प्रविश सा ॥ ६४ ॥

तपस्त्रेये ततो वर्ष- ।
श्रुते द्वे पचिणी तु सा ।
व्याख्यमार्गं रता धर्मे ।
पालयन्ती दयामयं ॥ ६५ ॥

Marg. addition by copist.

ततो दिव्याम्बरधरा ।
दिव्याभरणभूषिता ।

ततो दिव्याम्बरधरा
दिव्याभरणभूषिता ।

161. E om. a b ॥ a B एव ॥ o D
पतिव्रतामु सं ॥ o a E पति-
व्रतत्वा अदीप्तं प्रविश
ऊतासं (= MBh. xii. 1489
पतिव्रता संप्रदीप्तं प्रविश
ऊतासन्म) ॥

64 d. Schmidt, adopting the correction of a, transl.: 'sprang sie in das hellbrennende Opferfeuer' ॥

65. Schmidt om. this stanza ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

व्यालयाही यथा ब्यालं
बन्नादुद्धरते विजात ॥
तथा स्त्री पतिमुग्र्य
खर्गलौके महीयते ॥ ९८ ॥

युते मर्त्तारि या नारी
समारोहेज्जुताशनं ॥
साऽहं हंति समाचारा
खर्गलौके महीयते ॥ ९९ ॥

मातृकं पेतुं चैव
यच्च चैव प्रदीयते ।

98. Böhtlingk, Ind. Spr., refers to Vikramac. 283, Hit. iii. 30 Schl., 31 Johns. (= 29 Pet.).
a read ब्यालं ॥ o read उग्र्य ॥

99. Böhtlingk refers to Manu v. 160, Śārng. Paddh., Sadācāra 10, Vikramac. 279.
o read साचं हन्ति सदा-
चारा ॥

भर्तारं सा विमानखं ।
ददर्श च कपोतिका ॥ १६२ ॥

•

• सोऽपि दिव्यतनुर्भूत्वा ।
यथार्थमिदमब्रवीत् ।
अहो ममानुगच्छत्वा ।

छतं साधु मुनि लया ॥ १६३ ॥

भर्तारं सा विमानखं ।

ददर्श खं कपोतिका ॥ ६५, ५ del.

by cop.

सोऽपि दिव्यतनुर्भूत्वा ।

यथार्थमिदमब्रवीत् ।

अहो ममानुगच्छत्वा । °मा° corr.

by cop. to °या°

छतं साधु मुनि लया ॥ ६६, corr.

by cop. to ६७

162. • E अथ for ततो ॥ • D म°
तं विमानखा, E म° च
विमानखं ॥ After 162 a,
E ins. तच्च विचाग्दधरं
भर्ता सान्त्व(or °त्व°)प-
द्यत (from MBh. xii. 148.
10: ततश्चिवाङ्गदधरं भ-
र्तारं सान्त्वयन्त) ॥

163. • E भित्तुवाच ह for 2nd pāda ॥
• DE मामनु° ॥ K °गच्छत् ॥
• C चातं, F चातं for छतं ॥

After this stanza E ins.:
मचमचिण्डुःखेन सुख-
त्वंतमर्षितं ॥

कुलचर्य पुनालिषा
भर्तारं यानुवर्त्तति ॥ २०० ॥

आत्तार्त्तं मुदिते इष्टा
प्रोषिते मलिना कथा ॥
मृते स्त्रीयेत या पत्नी

सा स्त्री स्त्रिया पतिव्रती ॥ २०१

200. Bobtlingk refers to Vikra-
mac. 281. • read पेतुं ॥
• read कुलचर्य ॥

201. Bobtlingk refers to Malli-
nātha, who quotes this
stanza on Kumārasambhava
iv. 33. • read म्रियेत ॥

Our text, 204, 13 ff., with complete variants of bh v, BCDEFK.

तिस्रः कोव्योऽर्धकोटी च ।
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यानुगच्छति ॥ १६४ ॥

* Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

तिस्रः कोव्योऽर्धकोटी च ।
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यानुगच्छति ॥ ६७, corr.
by cop. to ६८

या ऊलाऽपी स्वकं कार्यं ।
जीवती दयिताऽनुगा
भवेत्सा नरकं याया ।
घोरं नारी न संशयः ॥ ६९ ॥
सुतवेदादिशास्त्रेषु ।
सम्यगेष विधिः स्मृतः ।

164. b B मानव, DE मानुष ॥

c B वसोत, CF च सा for वसेत; E: तावत्स्वर्गे ऽर्धयो वासो ॥ Between this stanza and the prose 204, 21, E ins. the stanza printed in our fourth column.

Kosegarten's text, p. 180, with complete variants of editions of Vidyāsāgara and Parab.

तिस्रः कोव्योऽर्धकोटी च
यानि रोमाणि मानुषे ।
तावत् कालं वसेत् स्वर्गे
भर्तारं यानुगच्छति ॥ १८६ ॥

69. a Schmidt (reading याऊला): 'welche ihren Leib nicht im Feuer opfert' ॥
b Schmidt (correcting: जीव-
त्त्वदयितानुगा): 'dem Ge-
liebten nicht nachfolgt,
sondern am Leben bleibt.'
c Schmidt यायाद् ॥

186. c Vidyāsāgara the same blunder: तावत् कालं; Parab तावत्कालं ॥

70. a Schmidt स्मृति° ॥

E s interpolation between stanza 164 and p. 204, 21 of our text.

ब्रह्मज्ञो वा सुरायो वा
ब्रह्मद्रोही भवेत् पतिः ।
पुनात्यविधवा नारी
तमादाय मृता तु या ॥ २०२

सगुणो निर्गुणो वापि
धनाढ्यो निर्धनोपि वा ।
प्रियो वा यदि वा द्वेष्यः
स्त्रीणां भर्ता हि देवतं ॥ ३ ।

यावत्सापी मृते पत्यौ
स्त्री नात्मानं प्रदाहयेत् ।

204. Böhlingk refers to Vikramac. 280.

याः कुयुरात्मनो हत्वा ।

दुःखित्यस्ता भवे भवे ॥ ७० ॥

कपोतदेवः सुर्यासि ।

प्रब्रह्म सुखमन्वऽभूत् ।

साकं सौरं कपोतस्य ।

प्राक्पुण्यप्रभवं हि तत् ॥ ७१ ॥

कपोतदेवः सुर्यासि-

प्रब्रह्म सुखमन्वभूत् ।

सा खं सौरं कपोतस्य

प्राक्पुण्यप्रभवं हि तत् ॥ १८७ ॥

204. 21. एवं हर्षाविष्टां विमा-

नमारोष्य परिष्वज्य च सुखेन

तक्षी ।

204. 21. K omits this sentence ॥

B एव ॥ E एवं हर्षाविष्टश्च

स तामकमारोष्य द्विवि सुख-

मनुभवन् तक्षी ॥ ७ ॥

० Schmidt (reading 'हत्वा' . . .
'die Frauen, die sich selbst
nicht opfern' ॥

71. ० Schmidt (reading 'सुर्यासि'
'Der Gott der Tauben genoss
in der Nähe der Sonne Tag
für Tag gemeinschaftlich ein
Sonnenglück'; das war die
Folge der früheren frommen
Athen des Täubers' ॥

187. ० Benfey 'सुर्यासि', *Vidyāsāg*
सूर्यासि, *Parab* 'सूर्यासि' ॥

० Parab: 'कपोतदेहवत्सा-
सीत्'. This pāda must
have been composed by
Parab himself. Benfey
translates: 'Der Tauben-
gott genoss täglich des Son-
nenunterganges Lust, sie
ihres Täubrichs Sonnenhim-
mel, als Folge früheren
Verdienst's.' *Vidyāsāgara*
explan. 'स कपोतदेवः

सूर्यासि मायं प्रब्रह्म सुख-

मन्वभूत सुखं वुमुजे । सा

कपोती कपोतस्य शरी-

रवत् शरीरमृना आसी-

तावन्न मुच्यते सा हि
स्त्रीशरीरात्कथंचन ४ ।

ततः स्वर्गं गतः पक्षी

भर्यया (:) सह संगतः । .

कर्मणा पुत्रितस्यच

रेमे च भर्यया (:) सह ॥ ५ ॥

205. = MBh. xii. 148, 12. Var.:

० विमानवरमास्थितः ॥

० रेमे स सह भार्यया ॥

Our text, 204, 13 ff., with complete variants of bhṣ, BCDEFK.

204. 22. सुखकोऽपि परमनिर्वेदं
कृत्वा मरणाभिमुखो महद्वनं
विवेश ।

तत्र दावानलं दृष्ट्वा ।

निविष्टो विरताशयः ।

निर्दग्धकल्मषो भूत्वा ।

देववह्निं मोदते ॥ १६५ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

हर्षाविष्टस्तो व्याधो ।

विवेश स वनं घनं ।

प्राणिहिंसां परित्यज्य ।

बहुनिर्वेदवान् मृगं ॥ ७२ ॥

तत्र तपस्वत्वा तपो घोरं ।

शांतः स विरताशयः ।

निर्दग्धकल्मषो भूत्वा

स्वर्गसौख्यमवाप्तवान् ॥ ७३ ॥

204, 22. E गत्वा for कृत्वा ॥ B

मरणाभिमुखिः ; E उत्तरा-

भिमुखो हिमवत्पार्श्वं मं ॥

B महद्वनं ॥ E प्रविष्टा ॥

165. a B ततं ॥ K दानल, corr.

to दावानलः ; E दावानि

(spoiling the metre) ॥

b D विवेश for निविष्टो ; E for

this pada · प्रविष्टो मुतच्च ॥

c E ins. ततो before निं ॥ K

कलुषो, corr. to कलुषो ॥

d K देववह्निवि, B देवदिवि,

F देववदिवि ॥

Kosegarten's text, p. 150, with complete variants of editions of Vidyāsagara and Parab.

हर्षाविष्टस्तो व्याधो

विवेश स वनं घनं

प्राणिहिंसां परित्यज्य

बहुनिर्वेदवान् मृगं ॥ १८८ ॥

तत्र दावानलं दृष्ट्वा

विवेश विरताशयः ।

निर्दग्धकल्मषो भूत्वा

स्वर्गसौख्यमवाप्तवान् ॥ १८९ ॥

दिति शेषः तत् तयोरी-

दृग्दृश्यमिति भावः प्रा-

कृत्यप्रभव हि प्राक्तनपुष्प-

फलमिव ॥ *Lanceur* (p.

239): 'Le dion pigeon

jouit tous les jours du

plaisir du coucher du

soleil, et sa femelle du ciel

solaire du pigeon : cela

fut la consequence de leur

mérite antérieur.' Italo

Pizzi (p 158) simply omits

the whole stanza, without

indicating this omission in

any way.

188. b Parab च for स ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

ततः सा मनुपरमा

सुखमानासुरोग्गीः ।

कीदृते पतिना सार्द्धं

यावद्विद्राचतुर्देश ॥ ६ ॥

6. b read सुयं. This stanza

seems to be an imitation

of MBh. xii. 149, 13, where

it is said of the *foeder*:

ततः स्वर्गस्थमात्मानमपश्य-

द्विगतज्वरः । यच्चगन्धर्वसि-

द्धानां मध्ये भावन्तमिन्द्र-

वत ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A². But in doing so they were not consistent. Kosegarten omits A²'s stanzas 69 and 70, and both scholars omit A²'s (first) stanza 65. It will be seen that no other MS. than A² has A²'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, all the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS. E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i. e. 205) a whole stanza from this text (= MBh. xii. 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i. e. 206) is apparently an imitation of MBh. xii. 149, 13. But even this contaminated MS. has *none* of the additional stanzas of A², and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A² if they had been aware of the true nature of A²'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A² copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as याया for यायात् in 69 c, क्षुत° for क्षुति° in 70 a, कपोतदेवः in 71 a, and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता शयः *within* the line. The sign ॥ is a hyphen, which in Nāgari MSS. frequently occurs *at the end* of the lines, and which A² copied without reflecting. Moreover, we shall see that A²'s stanzas 69 and 70 are inserted in a *wrong place*.

The author of A²'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A² is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64 d the *true* fire of the text to a *metaphorical* 'fire of penance'¹

¹ Schmidt's 'Opferfeuer' is an impossible rendering.

and substitutes in 73 a mortification for Pūrṇabhadra's forest-conflagration. As he does not think his correction of 64d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65 c he points out the *न्यायमार्ग*, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is *दयामय*. The consequence of the female dove's penance is that she beholds her husband in the *विमान*. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A² adds his stanzas 69 and 70. No doubt the copyist A² inserted them in a wrong place; for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *sati* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is: 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other śāstras, the following correct rule has been handed down: "Those (wives) who commit suicide will be unhappy in all their following existences."'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrṇabhadra's source, viz. of the Mahābhārata version¹—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's *सूर्यास* in a, and *सा खं* in c, and Schmidt's *सूर्यासि* are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two paṇḍits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A². For *कपोतदेव*: is nothing else than a clerical error for *कपोतदेवा*, an expression formed after the analogy of the very frequent word *पतिदेवा*, i.e. 'a wife who regards her husband as a god', 'a faithful wife'. *सूर्यास* is quite right (*सुरी आस*), and so is

¹ In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pūrṇabhadra gives an abbreviation stands at book xii. 143, 10–149, 14 incl. To our first prose sentence corresponds xii. 148, 12, to the second one, xii. 149, 1–7 incl. The stanza 165 corresponds to 149, 8. 11. 12. 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5482–5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साक्षं, which the interpolator construes with the genitive कपोतस्य. सीर in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is: 'Having regarded the male dove as her *god*, she became a *goddess*, and day by day enjoyed *godly* (i. e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence.' Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A² is designed to replace the second prose sentence (204, 22) of the genuine text, and in stanza 73 a b. the interpolator alters the wording for the reason given above, p. 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A's wording is an alteration; for to देववद्वि मोदते, as the other MSS. read, corresponds MBh. xii. 149, 13: ततः स्वर्गस्यमात्मानमपश्चद्विगतज्वरः । यच्चगन्धर्वसिद्धानां मध्ये धावन्तमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A's text, adopting the rest of it; for *all* these verses go back to the *same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of *Pūrṇabhadra's* books III and IV respectively, i. e. of the *textus ornatior*, he follows in our passage in some places one single MS. (A), though *all* his other MSS. agree *against* A, and though the purport of the Mahābhārata version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatior*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey.¹ The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāshināth Pāṇḍurang Parab, are even more worthless than Kosegarten's. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these paṇḍits based their texts on materials independent of Kosegarten's edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

¹ Of course, Benfey's *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parab's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A². But the text of A¹ is not more trustworthy. At 211, 21, for instance, A¹ shows foolish alterations. The point of the story Pūrṇ. III. xii (Śār. III. viii, Old Syriac VI. vi, SP. III. viii, Simpl. IV. vi H I = IV. vii Bühler) lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her उपपत्ति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the textus simplicior evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text¹. In his version, the faithless wife tells the adulterer that Caṇḍikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS., run thus: यदि परपुरुषेण सह एकस्मिन् शयनीये समावह्यालिंगनं करोषि तत्तत्र मर्तुः सक्त(सक्त?) अपमृत्युस्तस्य संचरति। भर्ता पुनरन्यद्वर्षशतं जीवति। Bühler, p. 19. 12 has the same wording, except क्यने, मर्तुसक्तोपमृत्युस, स्वज्ञर्ता, and अन्यद्वर्षशतद्वयं. Pūrṇabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp. also the wording of Bh in our variants. Instead of आलिंगनं, A¹ has अयोनिनिगस्यर्शनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs.' But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232: 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausführst, ohne dass sich dabei die Geschlechtsteile berühren'). I am at a loss to say how the interpolator imagined an अयोनिनिगस्यर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrṇabhadra's source, the textus simplicior, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrṇabhadra, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

¹ Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 34.

MSS. (तदेह्यालिंग्य मां । एवमुक्त्वा तामालिङ्ग्य स्तंभे कृत्वा तमेव देवदत्तमुवाच ; Bühler's text ins. स before स्तंभे, om. एव after तम्, and ins. अयम् after देवदत्तम्). But .A¹, in consequence of his first alteration of the text (अयोनिं नि^०), alters again, continuing after आलिंगः स्वं स्वभर्तृभक्तानां मुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवती । मदायुर्वृद्धिकृते ऽत्यमृत्युविनाशार्थं च स्वमेवं कृतवती । तामेवमुक्त्वा । सस्नेहमालिङ्गितवान् । स्वस्तंभे तामारोप्य । नृत्यं विधाय तं देवदत्तमुवाच, &c., l. 8 (Schmidt, p. 232: "Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!" Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Wärsdu-besser, &c.).

And again the conclusion of our tale is awkwardly amplified in A¹, which for नृत्यन् to बभ्राम (212, 11) reads: नृत्यं कृत्वा । हे ब्रह्मव्रतधराणां धुरीण । खयाऽपि मथ्यपकृतमित्याद्युक्त्वा । स्तंभादुत्तारितः ॥ सकलस्वजनां^२ अये तयोद्भवयोरऽपि तत्तद्गुणवर्णनं चक्रे ॥ यच्च यच्च स्वजनगृहद्वारादिषु स च बभ्राम । तच्च तच्च । स तद्गुणवर्णनमेव करोति । (Schmidt, p. 233: 'und nachdem er darauf umher getanzt war, sagte er: "Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!" und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Hausthür von Angehörigen u.s.w. kam, da pries er auch deren Tugenden').³ I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्तूर्यध्वनिच्छन्देन नृत्यन्सकलस्वजनगृहद्वारेषु बभ्रामः (1); Bühler (19, 24): ततश्च तूर्यध्वनिच्छन्देन नृत्यन्सकलगृहद्वारेषु बभ्राम ।

Cp. also A²'s interpolation 122, 5, and the transpositions in A¹ 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A¹A² can be proved, by the testimony of the sources, i.e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS., to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS., I am not able to decide this question. The only thing quite sure is that A is the copy

¹ Read ऽपि. The same mistake in A¹, p. 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

² Read *स्वजनानां.

³ Schmidt's second MS. K has a gap, by which the whole story has been lost.

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 131, 23 inclusive, and for the praśasti. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

§ 6. Critical discussion of the manuscripts Bh and Φ.

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS. (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous; synonyms appear in very many cases for the words used in bhΨA. Again this MS. bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS. Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrṇabhadra MS., containing the text from 6, 2 *āharamātrārthi* down to the end of book III. The *kāthāmukha* and the beginning of book I contains in Bh the text of Pūrṇabhadra from 1, 14 *na vultān* inclusive to p. 3, 25. The text between *dhūrvodhāran* and *āharamātrārthi* 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to *āharamātrārthi* has even been twice supplied from MSS. of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS. Φ , on the contrary, contains a text of the σ -class of the textus simplicior.

Discussion illustrated by text of Tale V, v, Ass as singer.

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS. H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class:

$\left. \begin{array}{l} \text{H} \\ \text{I} \end{array} \right\} \text{the Hamburg MSS.}$

Textus simplicior, σ -class:

σ = Decc. Coll., Peterson's Fifth Report, No. 356.

s = Decc. Coll. i. 17.

B = Bühler's edition.

pr = the MS. of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

h = a recent copy of the MS. Bhandarkar, Report Bombay 1907, p. 55, § 46.

Pūrṇabhadra's recension:

bh Ψ A, the MSS. just mentioned.

Mixed recensions:

$\left. \begin{array}{l} \text{Bh} \\ \Phi \end{array} \right\} \text{the MSS. just mentioned.}$

Π^1 = Decc. Coll., Bhandarkar, Report 1894, No. 371.

Π^2 = Decc. Coll., Peterson, Report V, No. 355.

• Π^3 = Decc. Coll., Bhandarkar, Report 1897, No. 418.

The variants of the σ -class MSS. of the textus simplicior, and those of Φ are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the σ -class.

The cases in which Bh agrees with H I against bh Ψ are set in *italics* in the text; the cases in which bh Ψ agree with the σ -class against H I Bh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

270, 17 'sādhu, mātula, gītena!' vārito na mayā sthitaḥ.

18 'āpūrvo 'yaṃ maṇir baddhaḥ: samprīptaṃ gītalakṣaṇam.'

19 cakradhara āha: 'katham etat?' so 'bravit:

21 asti kasmimścid adhiṣṭhāna Uddhato nāma gardabhaḥ. sa ca divā **22** rajakagrhe bhārodvahanam kṛtvā rātrau svocchayā paryatati.

Variants of h̥s pr B Φ.

270, 17 Φ gī, om. tena || h̥s pr B mayā proktīpi na sthitaḥ, Φ mayādy ukto na sthitaḥ || **18** pr baṇḍhaḥ || Φ samprīpta || **19** σ suvarṇasiddhir abravīt || **21** pr B om. asti || Φ uddhamo; σ uddhatamāma | gardabhaḥ; Φ rāsabhaḥ for gardabhaḥ || After gardabhaḥ h̥s Φ pr B ins. prativasati sma || h̥ pr B om. ca || σ om. divā; s daiva, h̥ Φ B sādāiva, pr samdaiva for divā || **22** h̥s Φ pr B karma for bhārodvahanam || After paryatati pr ins. tata, B tataḥ; then h̥s Φ pr B ins. pratyūṣe (Φ pratyūṣam, h̥s Φ add. vaṇḍhanabhayāt, pr baṇḍhanabhayāt, B baṇḍhanabhayāt) svayam eva, then σ baṇḍhanasthāne samāśrayati, h̥s gṛham yā, h̥ adds ti, Φ rajakagrhe yūti, pr B rajakagrham āyāt; then h̥s Φ pr B rajakōpi tam (h̥ pr B tatus tam, s tatus tam na for tam) baṇḍhane, σ niyukte, s yunaktiḥ, Φ na yunakte, h̥ na yukti, pr °na niyuktiḥ, B °na niyunakti || **271, 1** h̥s Φ pr B atha for athānyadā || σ om. tasya; s tasmin || h̥s Φ om. rātrau || σ Φ pr B om. kṣetreṣu; h̥s kṣetrāṇi || After paryatataḥ Φ ins. kṣetre, pr kṣetrāṇi satrau (read rātrau), B kṣetrāṇi || h̥s om. kadāci || h̥s Φ pr B saha for sārḍham || h̥s Φ pr B saṃjātū for babhūva || **2** σ sa uddhato, h̥s Φ sa ca pīvaro, pr B sa ca pīvaratvāt (B °tvād) for tau ca || h̥s pr vṛtti°; Φ vāḍitamyaṃ || Φ om. karkatīkākṣetreṣu praviśya; h̥s pr B karkatīkākṣetre (pr °kṣetra for °kṣetre; pr B add. śṛgālasahitaḥ) praviśati; then Φ ins. karkatīkākṣetrayaṇam karoti | pratyūṣe sthugraṃ thāti | tathā śṛgālaḥ ca; σ ins.: tasya ca prajalo lagnaḥ | śṛgālaḥ praviśati; h̥s ins.: tathā śṛgālaḥ; h̥ adds ca; then h̥s evaṃ (s etadaśai for evaṃ; h̥ adds tau) dvāv api rātrau (h̥s yathecchayā for rātrau) karkatīkākṣetrayaṇam kṛtvā pra° svasthānam vrajataḥ; pr B ins.: evaṃ tau yadrocchayā virbhatīkākṣetrayaṇam (B ca° for vi°) kṛtvā pratyaham pratyūṣe svasthānam vrajataḥ; Φ om. this sentence || **3** Φ atha kadācin madoddhetena rāsabham tena kṣetramadhyasthitena śṛgālam abhihitam; h̥s atha kadācit tena (h̥ adds saha) madoddhetena (h̥ madoddhata) rāsabhenābhihitam | s adds kṣetramadhye, h̥ adds kṣetramadhye after bhugnisuta (sic!); pr B atha kadācit tena madoddhatena rāsabhena kṣetramadhyasthitena śṛgālo 'bhilitaḥ; σ atha kadācit tenābhihitam || **5** pr paśya ॡ, B paśya paśya || Φ paśyat || ativatirnmalā rajanī, s paśyēyam nirmmalā rajanī, h̥ paśya-yam nirmmalarajanī, σ paśyātām nirmalām rajanīm || Before tat, s ins. sa āha || **6** Φ kariṣyāmīti || h̥s Φ pr B ins. kathaya before katamena || s tamenana, Φ kena for katamena || σ ins. gītam before karomi || h̥s karomīti || σ śṛgāla for sa || σ ins. bho after āha || σ māmaka, s tana for māmā || h̥ alam for māmā || s ki for kim; h̥s om. kim ||

271, 1 athānyadā tasya rātrau kṣetreṣu paryatataḥ kadācic cḥḡūlena
sārdhaṃ maitri babbūva. 2 tau ca vṛtibhaṅgaṃ kṛtvā karkatīkākṣetreṣu
praviśya tatphalghbhakṣaṇaṃ 3 svecchayā kṛtvā pratyūṣe yalḥāsthānaṃ
vrajataḥ. atha kadācīt kṣetrama⁴dhyasthitena tena cōddhatarūsabhena
śrgālo 'bhihitaḥ: 'bho bhaginīsuta, 5 paśya! atīvanirmalā rajanī. tad
ahaṃ gītaṃ kariṣyāmi. tat 6 katamena rāgeṇa karomi?' sa āha: 'māma, kim

Variants of HIBh, bhΨΠ'Π'Π'A.

270, 18 A baddhā ||

22 Π'Π'Π' rajakasya grhe ||

bh bhārodvāhanaṃ || H rādrau ||

271, 1 Π'Π'Π' tathānyadā ||

2 ΠIbhΨ vṛttibhaṅgaṃ, A vṛtti|bhaṅgaṃ, Π'Π'Π' varttibhaṅgaṃ || H karka
[new line] kūkṣetreṣu, I karkkeṭīkā° || A tatphulaṇi bhakṣaṇaṃ ||

3 bhΨΠ'Π'Π'A svasthānaṃ || Π'Π' kṣetramadhye sthitena ||

4 bhΨΠ'Π'Π'A om. tena || bhΨ madoddhatarūsabhena, A madoddhatarūbhā-
bhena, Π'Π' mahoddhatarūsabhena, Π' mahodatarūsabhena ||

A bhq bhaginīsutā | paśyātīvaṃnirmalurajanī ||

6 HI kariṣyāmi || HI katamena || ΨΠ'Π'Π'A prāha ||

anenānarthapracāḥ lanena? yataś cauryakarmapravṛttā vāyam. caurajā-
rair nibhṛtaiḥ eva 8 sthātavyam', iti. uktam ca :

9 kāsī vivarjayec cauryam, nidrāluś carmacaurikām,

10 jihvālaulyam ca rogādhyo, jivitum ye 'tra vāñchati.

11 tathā 'tvadiyagītam śaṅkhaśabdānurvādi, na madhuram', iti dūrād

Variants of hṛsprBΦ.

s anenānarthapralāpitenā, Φ anenānarthē pralāpenā, σ anenānarthacālanelam, h vṛthā-
pralāpitenā; prB anena, then pr vṛthārthapralapalapitenā, B vṛthārthapracāla-
nena || 7 Φ caurakarmmapravṛttā, s caurakarmmaprakṛtā, σ cauryakarmapra-
vṛttaiḥ, prB caurakarmmapravṛttā || prB āvām for vāyam; σ om. vāyam || Φ ins.
tan, h s tam after vāyam || h s sΦprB transp.: nī° (h nibhṛtam, pr nivṛttaiḥ; prB
add ca) cau°; Φ caurai, h caurair jārāḥ || prB atra for eva || h s sΦ om. eva ||
8 h s sΦ stheyam || prB om. iti || h s ins. nayāḥ, s nayā after iti || pr om. uktam
ca || h s ins. yataḥ after uktam ca || 9 σ kāsam, s prakāśam, Φ hāsyam, pr kośi,
B kāśi || s varjjayaś || Φ caurya, σ s cauro || First pāda in h: caurānām varjjayet
kāśām || Φ nidrāluś carmaca, B sa ca caurikām || 10 Φ jihvā-
lolyam || σ rogārto; pr rujākrānto, B rujākrānto for ca rogādhyo || σΦprB jivitam,
s jivamtam || 11 h s sΦprB āparam, Φ param for tathā || σ sΦprB tvadiyam;
Φ om. gītam || prB om. śaṅkhaśabdānurvādi; Φ śaṅkhaśabdānurvādi, s śaṅkhaśabdā-
nukāram, h śaṅkhaśabdānukāram; σ kaṭhoram for śaṅkhaśabdānurvādi || h s s om.
na madhuram; ΦprB na madhurasvaram; prB add śaṅkhaśabdānukāram ||
h s sΦprB om. iti || Φ ins. ca after api || 12 σ sΦhprB śrūyate for śrutvānāyā ||
sΦprB ins. tad atra, h s tatra before kṣetra°; then σ kṣetrarakṣakaḥ puruṣaḥ
prasuptas tiṣṭati, h s kṣetre rakṣapuruṣaḥ (s rakṣā°) sūptas ti°, prB kṣetre rakṣapuruṣaḥ
sūptā | samti (B sūptāḥ sandi), Φ kṣetrapālāḥ puruṣa prasūptas tiṣṭamti; then σ sa,
prB ta, Φ te ca; then h s sΦ samutthāya, prB utthāya; then σ s baṃdhanam,
h vadharāmaḥ, Φ baṃdham | badham vā, s vaṃdā vā, prB vadham baṃ-
dham vā; then h s sΦ vādhāyati, prB karṣyamti || 13 σ tām for tāvan ||
σ s amṛtakalpā, h amṛtakalpāś, Φpr amṛtamayāś, B amṛtamayāś; then σ karkaṭi,
h cirbhidyāḥ, s cirbhadyāḥ, Φ cirbhīṭikāḥ, pr cirbhātya, B cirbhāṭiḥ || h s sΦprB om.
nibhṛtaḥ; then σ aryāpāro bhava, h mā aryāpārāparā bhava, s madyāpāro bhāva,
prB mā tvam aryāpārāparā bhava, Φ vyāpārāparā bhavān || σ om. tac chrutvā ||
σ gardabhāḥ, Φ rūsabha, h s sa || h s sΦprB āha || s aho for bho; then h na, σΦprB
'na tvam, s tvam na; then h s sΦprB vatsi, pr celsi, then h s sΦ vanāśrayatvād; then
14 sΦprB gītarasam, σ gītasukham; then B vanāśrayatvāt, pr vināśrayatvāt ||
σ om. te° bhu° u° ca || sΦprB tenaitad, h tenaitvam, sΦprBh bravīsi | uktam; then
h s sΦ ca, Φ caḥ; then sΦ yataḥ || 15 σ om. this and the following line ||
pr śaratyotsnāhale || pr dūra, Φ dūre || 16 h s sΦprB jāyate for vīṭati ||
h s sΦprB karṇe, B karṇe || prB gītajhaṃkārajā, h gītajhaṃkārayā, s gītasamkārajā,
Φ gītādhyamkārajā ||

api 12 śrutvōtthāya kṣetrarakṣā 'bandha ! bandh ! 'āvaṃ vidhāsyanti. tad bhakṣaya 13 tāvan nibhṛtaḥ ! ' tac chrutvā rāsabhaḥ prāha : ' bhoḥ ! vanā-śrayatvād 14 gītarasaṃ na vetṣi ; tenaitad bhaṇasi. uktaṃ ca :

15 śarajjyotsnāhate dūraṃ tamasi, priyasamnidhau,

16 dhanyānāṃ viṣati śrotre gītasamkārājā sudhā.'

Variants of H I Bh, bh Ψ Π¹ Π² Π³ A.

Bh °pracālenena ; Π¹ anenārthapralapane, corr. to anena vyartha°, which is the reading of Π² ; Π³ anena vyarthapralapitena ||

7 H I (not Bh) °pravṛtyā, Π² °pravṛito, bh °pravṛddhā || Π¹ Π² Π³ caurajātair || H I bh nirbhṛtāḥ ||

9 H I Ψ A kāśi || Bh cauram for cauryam || Π¹ Π² Π³ °corikām ||

10 A rogādhye || Ψ Π¹ Π² Π³ jīvitam ||

11 bh Ψ tadā || bh tvadīyagataṃ, Π¹ Π² Π³ tvadīyaṃ gītaṃ || A śamkhaṇvādā-nuvādi, bh Π¹ Π² Π³ śamkhanādānuvādi, Ψ śamkhanānūvādādi, corr. to śamkhanā-nunādādi || H I Bh Π¹ Π² Π³ naṃ for na || A aya for api ||

12 A kṣetrarajnurāṣā, Π¹ Π² Π³ kṣetrarakṣakāḥ puruṣā, Bh bh Ψ kṣetrarakṣāpuruṣā || bh Ψ A bhaṃdham vadhāṃ ca vi°, Π¹ Π² Π³ vadham vaṃdham ca vi° ||

13 bh Ψ A āha ||

14 Bh gītaṃ rasam || bh Ψ A ins. tvam, Π¹ Π² ta tvam, Π³ tat tvam before gīta° || bh Π¹ Π² Π³ ins. na between tvam and gīta°, om. na before vetṣi || Π¹ Π² Π³ jñāsi for vetṣi || Bh na vedmi || bh Π¹ Π² Π³ vṛaviṣi, Ψ bravīṣi, A bavīṣi || 15 H I śara-ijyotsnāhate, Bh śaratjyotmāhate, Ψ śaratjyotmāhate, Π¹ kṣa [corr. from kṣā] raye [ye deleted] jyo [jyo corr. from some other akṣara] tmāhate, Π² kṣārajyotmāhate, Π³ drārajyotmāhate || A pūram, Π² dūre || Π¹ Π² priyaṃsannidhau || 16 bh śrote, corr. from śrotre || bh A Π¹ Π² Π³ gītajhamkārājā ; Ψ gītajhāmākārājā, jhām being very similar to śam ; hence I' gītaśamkārājā ||

17 śrṅāla āha: 'māma, asty otat. param kathoram unnadasi. tat **18** kim tona svārthabhrāmṣinā?' rāsabha āha: 'dhig mūrkhā! kim **19** ahaṃ gītaṃ na jñāmi? tac chrūyatām, tasya bhedaḥ: tad yathā:

20 sapta svarās, trayo grāmāḥ, mūrchanās tv ekavimśatiḥ,

21 tñās tv ekonapañcāśat, tisro mātṛā, layās trayāḥ ||

22 sthānatrayaṃ yatinām ca, śaḍ bhedaś ca, rasā nava,

23 varṇāḥ śaṭ, trimśat bhāṣās, catvāriṃśat tataḥ smṛtāḥ ||

Variants of hōsprBΦ.

17 h māna, σ māmaka || Φ asyāitat || σ param na vetsyi traṃ kevalaṃ anudīśate kim tona, &c.; s param na vetsyi gītaṃ | tac chrūyatām, &c.; Φ param gītaḥ kālāṃ annatasi ta kim, &c.; h param na vetsyi gīta tvam kevalam unnadasi | tat kim, &c.; prB param na vetsyi tvam gītaṃ | kevalam unnadasi || tat kim, &c. || **18** σΦh svārthabhrāmṣena, prB svārthabhrāmṣakena; σ adds kim || h sōravūt || σ gardabha; Φ rāsabhaḥ || Φ om. āha || B dhig twice || Φ jñāsi || **19** hσΦprB om. gītaṃ after ahaṃ, inserting it after jñāmi || Φ tarhi for tac || h bhedaḥ || hσs om. tad yathā; prB tad yathā tasya bhedaṃ śṛṇu (B °ñ chr°) || **20** σprB mūrchanās caiku° || h°vimśati || **21** σs tñā ekona°, h tñāny ekonapañcāśa, pr tñā tv ekona° || σ tisas tñā for tisro mātṛā || σ layas || In Φ the fourth pāda runs thus: ity eta śrutimanūdalām; in prB ity etat svaramaṇḍalām || **22** σ yaḥjñām || Φ (transp.) ca jātīnām || s om. ca || Second pāda in σ: śaṭ kāvṛyāni rasaiś ca śaṭ, pr śaḍgasya, then one akṣara left free, then sa rasā niva; B śaḍ āsyāni rasā navā; hσs śaṭsasyāni (s ins. ca) rasāni ca; Φ śaṭsvaidā rasā navā || **23** s varṇa, Φ varṇā, B (not pr) rūgāḥ for varṇāḥ || hσsΦprB trimśatir || σΦ bhāṣā, σ bhāvāḥ, B (not pr) bhāvās || Fourth pāda in σ: śaṭcatvāriṃśatiḥ smṛtāḥ, hσpr dvicatvāriṃśati (pr adds ḥ) smṛtāḥ (h om. ḥ), B catvāriṃśat tataḥ smṛtāḥ, Φ dvicatvāriṃśatis tathā | mātṛā || **272, 1** h pañcāsihyadhike; Φ pañcasihyadhikaṃ || σ caṭat || Second pāda in hσprB: gītāmḡnām śataṃ smṛtaṃ, s gītāmḡm śatataṃ smṛtaṃ, Φ gītaṃ || nāḡnām śataṃ || (om. smṛtaṃ) || After line 1 σΦprB insert a half śloka; first pāda σΦprB: svayam eva purā proktaṃ (h śāstre for proktaṃ); second pāda: σ svayam eva śruteḥ priyaṃ, Φ Bharatena śruteḥ śriyaṃ, prB Bharatena śruteḥ (pr tsu° for śru°) param, h vedena ca śruteḥ param || **2** s B om. this line || h gītāmḡḥ saha saṃvṛtaṃ || σΦpr vṛtaṃ || **2a** B om. this line || hσsΦpr kurṇe || h saradī || **3** Φ nānya-jātapriyaṃ loka || s param for priyaṃ || σ śasyate, h durlabhaṃ, for dr̥ṣyate || **4** σ śuṣkasmūyurasāśvīdas, hσB śuṣkasmūyurasarāhlādāt (h su°, and °mea° f̄r°eva°), pr śuṣkasmūyurīḥ svarāhlādāt, Φ śuṣkasmūchurāhlādāt || Fourth pāda in σ: tyakta ākṣeṇa Rā°, pr tyaktas Tryakṣeṇa Rā°, B Tryakṣaṃ jagṛāha Rā°, s ya(or yu)ktas Tryakṣeṇa Rā°, h paktas Tryakṣeṇa Rāvaṇaḥ, Φ paktas Tyakṣeṇa Rāmaṇaḥ || **5** Φ tvām; hσs om. tvām; prB bhaginūsuta for traṃ || prB vadān for vadasi || Φ manasāṃti for va° ni° || σΦprB om. ca || **6** σ māmaka, Φ maṃ || Φ mady for yady || σ om. tad ahaṃ || σΦprB ins. tāvad after ahaṃ || h dvāradēśasthaḥ, σ vṛttidvāraśthitāḥ, s vṛttidvāridēśasthaḥ, pr vṛtter, B vṛter, prB dvāraśthitāḥ, Φ vāḍidvāśthitāḥ || hσ kṣetram, prB kṣetrapam for kṣetrapālam ||

- 272, 1** pañcāsityadhikam hy etad gītānām ca śataṃ smṛtam,
2 suvarṇaracitaṃ śuddhaṃ gītāṅgaiḥ sakalair yutam ॥
2a dhanḃyānām jāyate karṇaiḥ viśeṣāc charadi sthite ॥
3 nānyad gītāt priyaṃ loka devānām api dṛśyate;
4 śuṣkasnāyurarūhlādāt Tryakṣaṃ jagāda Rāvaṇaḥ ॥
5 tat kathaṃ tvaṃ mām anabhijñāṃ vadasi, nivārayasi ca? ' śṛgāla **6** āha :
 'māma, yady evaṃ, tad ahaṃ vṛttidarasthaḥ kṣetrapālām **7** avalokayāmi ;

Variants of HIBh, bhΨΠ¹Π²Π³A.

- 17** Π¹Π²Π³ tat for asty etat ॥ Π¹Π²Π³ kathorasvaram nadasi ॥

- 18** Π¹Π²Π³ tenārthabhrāmśinā ॥

bhA dhig 2, Ψ dhig dhig ॥

- 20** HIBhΨA °vimsati ॥

- 21** bhΨA tānā ekona°, Π¹Π² tūnās cēkona°, Π² tāmās caikona° ; Bh tv enako°
 for tv ekona° ॥

22 bhΨAΠ¹ ṣaḍ āsyāni for ṣaḍ bhedās ca (cp. the reading of s), corr. in Π¹ to
 ṣaḍ jāsyāna ; Π² ṣaḍ jāsyā ca ; Π³ ṣaḍ gasyāna ॥ HII bhedā ॥ Bh ṣaḍ ākūrā rasā
 nu | om. va ॥

23 ΨΠ¹Π² triṃśatir, bhAΠ² viṃśatir ॥ bh bhūryāś, A bhāvās ॥ Π¹Π²Π³
 (om. tataḥ) smṛtā, Π¹ vudhaiḥ, Π²Π³ budhai ॥

272, 1 HIBh °tyadhikām, in bh corr. by cop. to our reading ; A °tyadhekam ॥
 HII spatpat for hy etad ॥

- 2** bhΨΠ¹Π²Π³ vṛtaṃ, A dṛtaṃ for yutaṃ ॥

2a bhΨAΠ¹Π²Π³ om. this line ॥ Bh kurnṇe ॥ **3** bh gītātvarāṃ or gītā-
 dvāraṃ for gītāt priyaṃ, corr. by cop. to gītākaraṃ ; Ψ gītādvāraṃ, AΠ¹Π²Π³ gītā-
 varaṃ ॥ **4** bhΨΠ¹Π²Π³ °snāyuravair Iśaṃ, A °snāyurāvivēśaṣuṃ ॥ Bh °ravā-
 lhādāt ॥ * Fourth pāda in bhΨAΠ¹Π²Π³ : rarumje Rāvaṇaḥ purā (Π¹Π² puraḥ) ॥

- 5** Bh om. tvaṃ ॥ Bh nivārayasi ॥

6 bhΨAΠ¹Π²Π³ vṛttidvāraśeṣasthaḥ, Bh vṛtipūraśeṣasthaḥ (see the corrupt
 reading of HII in the text) ॥

tvam punaḥ svecchayā gītaṁ kuru !' 8 tathā cānuṣṭhite gardabha utkan-
dharo bhūtvā śabdāyitam ārabdhah. tataḥ 9 kṣetrarakṣakū rāsabhaśabdam
śrutvā krodhād dantān dantaiḥ pi 10 dayanto lagudam uddiśya dhāvitaḥ.
sametya ca tāvat tū 11 dītaḥ, yāvad bhūmiprṣṭhe patitaḥ. tataś ca sacchi-
drolūkhalaṁ gale 12 baddhvā kṣetrapālāḥ suptāḥ. rāsabho 'pi jātisvabhā-
vagatavedanaḥ 13 kṣaṇenābhyutthitaḥ. uktaṁ ca :

Variants of h s s pr B Φ.

7 h om. svecchayā || 8 h s s Φ pr B tathānuṣṭhite (B °ṣṭhi°) || After tathānuṣṭhite
σ tadgītaṁ ākarnya | tato lakṣitaṁ utpādy pradhāvitaḥ (l. 10), s rāsabharāṣṭitaṁ
ākarnya kṣetrapālāḥ krodhā dantān lagudam udyamya pradhāvitaḥ (l. 10), h
utkanḍharāṁ kṛtvā riṅkatam āravdhah | tato rāsabharāṁkitaṁ samākarnya
kṣetrapālāḥ krodhānudattānusaya lakṣitaṁ udyamya pradhāvitaḥ; Φ uktaṁ-
dhararikiṇṭum āravdhah || tato rāsabharāṁkitaṁ samākarnya kṣetrapālāḥ
krodhā dantāś carovayan | lagudāhastāḥ pradhāvitaḥ (l. 10); pr B rāsabharāṇam
ākarnya kṣetrapālāḥ (pr adds i) krodhād dantān gharṣayan pradhāvitaḥ (pr °to,
om. i; ll. 10, 11); yāvad rāsabho drṣṭas (pr hrṣṭaḥ i) tāval (pr tāvat) lakṣapra-
hāraś tathā huto yathā pratādīto bhūprṣṭhe (pr °ṣṭe) patitaḥ (pr om. ḥ; l. 11) ||
10 h samastukena for sametya || s Φ om. ca after sametya || Φ h pratādīto ||
11 σ bhūmau, Φ bhamau, h bhūprṣṭe, s bhūprṣṭho || Φ patatīti || pr B tataś
ca sacchidrolūkhale buddhvā (pr baddhvā) gato mūrṣo (B om. mūrṣo) bhūyo (pr adds i)
pi (12) prasuptaḥ; σ tato grīvāyām udūṣalaṁ baddhvā bhūyo 'pi (12) prasuptaḥ;
s tataḥ succhidrolūkhala | vadho gatāmārṣo bhūyopi (12) suptaḥ; h tataḥ cchidro-
dūṣalaṁ vaddhā kṣetrikāḥ prasuptaḥ; Φ tataś ca tacchidrolūkhātudūṣalaṁ gale
baddhvā (12) kṣetrikāḥ prasuptaḥ || 12 Φ om. 'pi after rāsabho || s svajā-
tisvabhāvān gatavedanāt; σ svajātisvabhāvāt kṣaṇenāutthitaḥ, h svajātiprabhāvād
gatavedana kṣa°, pr B svajātisvabhāvāt (pr °prabhā° for °svabhā°) gatavedanaḥ
(pr °iāva° for °iāve°) kṣa°; Φ jātisvabhāvāt gatavedanāṁ kṣaṇena utthitaḥ || 13 σ s
om. uktaṁ ca || 14 Φ sūrameyasvarāśvānāṁ, σ s B sūrameyasya cāśvasya, pr sūra-
meyasya rāśvasya, h sūrameyasya dāśasya || s viśeṣyataḥ || B pr rāsabhasya viśeṣātaḥ
(pr °naḥ) || 15 h pati, s parajo || h s °janitu || 16 σ tataś ca rāsabho 'pi
tad evōdūṣalam ādāya vṛttim cūrṇayitvā pa° ā°; s tatodevōdūṣalam, Φ tatuhṣ ca
deva ulūkhalaṁ, then s Φ with σ (only s vṛtim); pr B tatas tam evōlūkhalaṁ (pr
°ṣa° for °khu°) ādāya vṛttim (pr vṛttim) cūrṇayitvā (pr °rṇṇa°) pulāyitum ā°; h tathā
ca || tad evōdūṣalam ādāya vṛttim bhūrṇayitvā pa° āravdhah || 17 h s s Φ
etasminā a°, pr B atṛṇṇāre || h s s pr B ins. 'pi after śṛgālo || h s s Φ pr B dūrād
eva (pr adds m) tam drṣṭva (s drṣṭam) sasmitam (h savismitam) (18) āha | (19)
sādhu mātula, spr gītena (21) īti, σ Φ B gītena mayā prokto (Φ yukto for prokto) 'pi
na sthitaḥ, h gītena nivārīto na mayā sthitaḥ, om. the second part of the śloka;
20 σ Φ B apūrvō 'yaṁ maṁśir baddhaḥ | (B om. i) samprāptaṁ gītalakṣaṇaṁ
(B °ṇam) ||

14 sārameyakharaśvānām, gardabhasya viśeṣataḥ,

15 muhūrtāt parato na syāt prahārajanitā vyathā.

16 tataś ca vṛtīm bhāṅktrū kaṇthasthum ulūkhalam ādāya palāyitum 17 ārabdhah. asmīn antare śṛṅgālo dūrāt tam avaloky 18 ālam uvāca: 19 'sādhu, mātula, gīt' 21 ēti.

Variants of HIBh, bhΨ Π¹Π²Π³A.

8 bhΨ Π¹Π²Π³ tathānuṣṭīte, A tathā (corr. by cop. from tethā) anuṣṭīte || A bhūyā || Π¹Π²Π³ śābhayitum || 9 bhΨ A Π¹Π²Π³ kṣetrāpālā || Bh tataḥ kṣetraraksakārīs tat śābham || bhΨ A rāśubhasābhūtum || bhΨ Π¹Π²Π³ samākaraṇya, A śrutvā samākaraṇya || bhΨ daṃtār || Ψ A nṛpādayaṃto, bh nihpādayaṃto, Π¹Π²Π³ niṣpādayaṃto ||

10 Π² lakṣam || bhΨ Bh uḍyanya, A uḍyasya, Π¹Π²Π³ uḍghya for uḍḍīya || bhΨ A Π¹Π² pradhāvitāḥ, Π² pradhāntā || bhΨ A Π¹Π²Π³ pratāḍlto || 11 A yūva rūvīpṛste ya (ya del. again) || Π¹Π² bhūpṛste, corr. in Π¹ to bhūpṛste, which is the reading of Π³ || H I sacchidraśālam; bh sacchidrodūśalam; Ψ sacchidrodūśalam; A sacchidraudūśalam, corr. to 'lam; Π¹Π²Π³ sacchidram udūkhalam ||

12 H I badhāḥ || H I kṣetrāpālāḥ || Π¹Π²Π³ prasūptāḥ || bhΨ Π¹Π³ svajātiśvabhāvagatavedanaḥ, A svajātiśvabhāvāragatavedanaḥ, Π² svajātiyagatavabhāvavedanaḥ ||

13 Π¹Π²Π³ kṣaṇenāpy utthitāḥ || 14 Bh °kharāśvānām, corr. by cop. from °khakhśvānām; bhΨ A °kharāśvasya || Π¹ sārameyasya cāśvasya, corr. from other akṣaras, the last of which being śvānām; Π² sārameyasya cāśvasya, Π³ sārameyasya vāśvasya || 15 bh prajārajanitā, A prahārajanitavyethā || 16 H I vṛtīm || H I ādāyam || bhΨ A Π¹Π²Π³ tataś ca tam evodūśalam (A eva ulūśalam); in Π¹ corr. to evodūkhalam (which is the reading of Π²Π³) ādāya vṛtīm (Π¹Π² vṛtīm) cūrṇayitvā pa° ā° || 17 bhΨ A Π¹Π²Π³ etasminn || Bh dūrattarāt for dūrāt || Bh gītenēti || bhΨ A Π¹Π²Π³ śr° dūrād eva tam (Π¹Π²Π³ enaṃ for eva etaṃ) drṣṭvā sasmitam (A sasmitaṃtam) (18) idam āha || (19) sādhu mātula gītena vārīto na mayā sthitāḥ | (20) apūrvō 'yaṃ maṇir baddhaḥ (A baddho) saṃprāptam gītākṣaṇam ||

21 bhΨ A add iti || Ψ adds kathā 6 ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bhΨΠ¹Π²Π³A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13.16.23 (a gross *chandobhaṅga*); 272, 2a (an interpolated half śloka); 6 (the reading of Bh being a corruption of that of H, and that of H being an obvious corruption of that of bhΨAΠ¹Π²Π³). Besides, in 271, 11 Bh H read *naṃ* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śubhānūrādinaṃ* to be the adjective neuter. But as Π¹Π²Π³ have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrṇabhadra, who tells us that he has corrected the text गुण्यदरेण (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.¹ But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp. our variants at 264, 6.11².24, 266, 10 (H blunder: *renivaccharijah*, Bh wrong correction thereof: *reṇuvatsarijah*).² 269, 22 (*palāyanavīṣayaḥ* Bh H and *jālāsrayaṃ* Bh H). 272, 22 (the number of the preceding tale being inserted in a wrong place). 275, 10 (same gap in Bh H; corrected in I). 277, 3.15.17 (wrongly corrected in I). 278, 8 (Bh H *rayaṃ* for *vanaṃ*; but *vanaṃ* must be the original reading, as it forms the contrast to *grhaṃ*; cp. also 278, 18). 279, 11 (original reading *vyathā*, as in our text; Bh corrupted to *yathā*; H—a correction of this corruption based on the end of the fourth pāda:—*tathā*). 280, 20 (*ko'pi* for *kaṃ api*; h also has this blunder!). 281, 9 (our text: *trṣṇāḥ tu*; corruption in Bh: *trṣṇikā tu*; correction thereof in H: *trṣṇā* [I *trṣṇau*] *kāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (Bh H). 282, 4 (our text: *hataḥ śatruḥ*; H corruption: *hataḥ śatruṃ*; corruptions thereof in Bh and I; Bh: *hataśatruṃ*, I: *hataḥ śatru*). 6 (same gap in Bh H). 283, 13 (*aśvamaḍhyastho*, corrupted to *maḍhyastho* in the archetype of Bh H; this is corrupted to *maḍhyāsthūṃ* in H, and wrongly corrected to *maḍhyasthūṃ* in I). 284, 12 (Bh I *°gatiḥ*, Hh *°gati*, for *°matir*). 285, 21 (Bh H *arddhodite* for *anuddhūnaḥ*; but cp. 286, 5).

If Pūrṇabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणिः. Certainly no such man would have been entrusted with the revision of an old celebrated work by

¹ See above, p. 30 f.

² Simpl. MS. h has a compound: °māhāmāṃsārikrayasādhakavṛttiprabhṛtinām, but it adds *ekatamaḥ* li

³ As to Vināyatsa, cp. Speyer, *Studies about the Kathāsaritāgama*, Amsterdam, 1908, p. 5.

a minister.¹ Hence we must conclude that, in the fifth book, not Bh, but the bhΨ-class has preserved the genuine text of Pūrṇabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*. *

This view is corroborated by the fact that many—and always good—readings, in which bhΨ deviate from the Hamburg MSS., are to be found in the σ-class of the *textus simplicior*. Hence we may conclude that Pūrṇabhadra used at the same time MSS. of both the H- and σ-classes, preferring in most cases the H-class.²

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh III formed a clearly distinct group of MSS.,³ I thought it probable that the stories V, xv, xvi (Bühler and III) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.⁴ Now these two stories are missing in Bh. This shows that my view in this respect was correct.

As in the fifth book Pūrṇabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

§ 7. Books I to III in Manuscripts Bh and φ.

In order to show the relation between Bh and φ in that part of the two MSS. which contains Pūrṇabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p. 126, to p. 134, 23 inclusive. It will be seen that φ cannot go back, in this part of the text, to Bh. Both Bh and φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from φ's reading that, at the time when the source of φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and φ must go back to some marginal addition); 128, 19.30; 129, 1.9; 131, 8.9.10 (the interesting interpolation of *द्विजदिग्बराणां* inserted only in Bh in due order); 132, 8

¹ See praśasti, 289, 18.

² See our parallel Specimens I to III. There, indeed, nearly *all* the text of Pūrṇabhadra's recension is to be found in III, or Kielhorn-Bühler and h, where he follows the *textus simplicior*.

³ Berichte der kgl. Sächs. Ges. der Wissenschaften, phil.-hist. Kl. 1902, p. 68.

⁴ l. c., p. 68 f.

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder).

The fragment of Pūrṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers
outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and II.

Our text p. 75, 18.

18 bahavah paṇḍitāḥ ksudrāḥ, sarve māyopajivinaḥ |
19 kuryuḥ kṛtyam akṛtyam vā, ustre kākādhyo yathā ||
20 Damaṇaka āha | katham elat | so 'bravit |
22 asti kaśminścin nagare vanik Sāgaradatto
nāma | sa ustreśatam 23 bahumhlyarelakasya
bhrtvā kasyāmeśai diśi prasthitaḥ | atha tasya
24 Vikatanāmōstro 'tibhūrena pūḥito viśrasta-
sarvāṅgo nīceśaḥ 25 patitaḥ | tato vaṇik ce-
lakalbharam anyesu utresu vibhajya kṛpti-
vā 26 'aranyabhūmim iyaṁ viśamā, usmim
sthāne na śakyate sthītum' 27 iti Vikataṁ
vihāya prasthitaḥ | tasmimś ca sārthava-
he gato Vikataḥ 28 śanaiḥ śanaiḥ samecarat
śaspaṁ bhakṣayitum ārabdhvāḥ | evaṁ asau
29, 1 katipanyair evābhoḥhir bhavān saṁ-
vṛttaḥ | tasmimś ca vane Madakato 2 nāma
śimhaḥ pratīvaśati sma | tasyānuvratā dvī-
pūvāyasaṁgūṇayavaḥ | 3 atha tataḥ tad vnam
bhramadbhir drśtaḥ sārthavāḥparibhṛa-
tāḥ sa upgrāh | 4 tam cāvijūṭapūrvavartijap
hāsyajanakam drśtvā śimhaḥ pravaṇ |
idam 5 apūrvam sattvam ita vane pre-
chyatām | kaś tvam asi | tato 6 'vगततत्तत्वा-
रथो वज्रासो 'bravit | us-to 'yam loke pra-
khyātānāmā | 7 tataḥ smleṇa prstah | bhoh,
kutaḥ tvam iha | tena cātmano yathā-Sṛṭtavi-
yogṇ sārthavāhāt samākhyātāḥ | &c.

Bh (exactly as in the MS.).

vahavah paṇḍitāḥ ksudrā sarve māyopajivinaḥ |
kuryuḥ kṛtyam akṛtyam vā ustre kākādhyo yathā || 306
Damaṇaka āha || *katham elat* || so 'vruvit ||
asti kaśminścin nagare vanik Sāgaradatto
nāma | sa ustreśatam bahumhlyasya celakasya
bhrtvā kasyāmeśai diśi prasthitaḥ | atha tasya
Vikatanāmōstro 'tibhūrena pūḥito viśrasta-
sarvāṅgo nīceśaḥ patitaḥ | tato vaṇik ce-
lakalbharam anyesu utresu vibhajya kṛpti-
vā aranyabhūmim iyaṁ viśamā 'smim
sthāne na śakyate sthītum iti Vikatam
vihāya prasthitaḥ | tasmim sārthavā-
he gato Vikataḥ śanaiḥ śanaiḥ utthaya saṁcaran
śaspaṁ bhakṣayitum ārabdhvāḥ | evaṁ sa
katipanyair evābhoḥhir vvalvān su-
vṛttaḥ | tasmimś ca vane

kalācīt tair itas tataḥ

paribhramamānāḥ sīrthāḥ bhṛantāḥ *Kṛtānako nāma*
uśto diśah atha śimhaḥ āha || aho apūrvam ilaṁ satvāṁ |
ta jñāntām | kim etad āraṇyakam
grāmyam vā tataḥ śrutā rūpaṇaḥ āha || bho svāmim
grāmyeḽam asṛanāmo jīvanāsmāḥ | tava
bhogyats tad vyāpādyaṇtām śimhaḥ' ā na
gṛham āyatam humi | ukṛam, sa ||
gṛhe śatrum api prāptaṁ vīśeśam akutoyaṁ |
yo hanyāt tasya pāpaṁ vyāc chatavṛāmaṇghātakaṁ || &c.

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrṇabhadra follows Śūr. β, i.e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a *textus simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Vikata* with Pūrṇabhadra's text, whereas in the subsequent part of the fable its name is *Krathanaka* as in the *textus simplicior*.

Hamb. MSS. (Text exactly according to H;
in the footnotes readings of I).

bahavaḥ paṇḍitāḥ ksudrā¹ sarve māṃsopajivinaḥ² |
kuryu³ kṛtyam akṛtyam vā |⁴ ustre kākādayo yathā |
Damanaka āha | *katham etat* so 'bravit |⁵

asmi⁶ kasmimścid vanoddeśe⁷ Madokato nāma
simhaḥ prativasati sma | tasya cānuvarūḥ anyepi dvī-
pivāyasaḥ gomāyavaḥ⁸ samti | atha *kālācīt tair itas tato*
bhramadibhir⁹ sārthād bhraṇṭaḥ¹⁰ Krathanako¹¹ namo'stro
dr̥ṣṭaḥ¹² atha simha āha | aho apūrvāyām ustras
tat jñāyatām | kim ayam ārunyako¹³ vā
grāmyo vā | tat śrutvā¹⁴ rāgma āha | svāmin¹⁵
grāmyayam ustraḥ nāmā jivavideśaḥ tara¹⁶
bhojyaś ca vyāpadyam¹⁷ am¹⁸ simha āha |¹⁹ nḍham
grhāgataḥ hanmī |²⁰ ukṭva²¹ ca |²²
grhe śatrum api prāptam viveśam vihitāgamam²³
yo hanyāt tasya pāpam syāt | sutavrāhmaṇaghātajaḥ |²⁴

Śūr. β.

bahavaḥ paṇḍitāḥ ksudrās sarve māṃsopajivinaḥ |
kuryur dṛṣam adṛṣam vā ustre kākādayo yathā ||
Damanaka āha | katham catat | so 'bravit |

asmi, kasmimścid vanoddeśe Madokato nāma
simhaḥ prativasati sma | tasyānuvarūḥ trayas piśūtāsino dvī-
pivāyasaḥ gomāyavaḥ | atha tair
bhramadibhir dṛṣtas sārthavālaparibhṛa-
ta ustraḥ | tam cājñāpūrvavaripam
hūyajamnam dṛṣtvā simhaḥ pr̥ṣṭavān |
idam apūrvam sattvam iha vane pre-
chyaśānu | kas tvam iti | tato 'vagatataitvā-
rtho vāyaso 'bravit | ā-
khyātānūmestro 'yam itī | tatas tena simhasa-
kāśam viśvāsyūnitāḥ | tenāpi yathāvṛttam
ātmano vijogasa sārthavālāt samākhyātāḥ | &c.

¹ I ksudrāḥ, om. daṇḍa ||

² I māṃsopajivinaḥ ||

³ I kuryuḥ ||

⁴ I om. daṇḍa ||

⁵ I abravīt,

om. daṇḍa ||

⁶ I asī ||

⁷ I vanoddeśe ||

⁸ I dvīpimān ||

⁹ I dībhī ||

¹⁰ I dībhālak ||

¹¹ I Kratha ||

¹² I double daṇḍa ||

¹³ I ina. mī ||

¹⁴ I tatrutvā ||

¹⁵ I svāmī ||

¹⁶ I pāstara ||

¹⁷ I om. daṇḍa ||

¹⁸ I ihitāgamam with following daṇḍa ||

¹⁹ I yachaturāhmaṇa ||

In the Tale II, vi, the two genii *Karman* and *Karṭṛ* are confused, p. 157, 21 and 21; but in the second place Bh reads *Karṭṛu* for *Karman*, and in the following part of the story the mistake is not maintained.

In 49, 11 the reviser shows his pāṇḍityam inasmuch as, after उल्लं च, he inserts कालिदासे शाकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair; for in 170, 10 he makes शिरःकण्ठकेशावर्धनं कुर्वाणस्¹ out of शिरःकुण्डकुशावमर्दनं कुर्वाणस्.² And again, his pāṇḍityam abandons him in 218, 12, where bhΨ write अहो बिल३। अहो बिल३।³ Pūrṇabhadra here observes with his source Śār. 3 the rule laid down by Pāṇini in his sūtra viii. 2, 81: दूराद्धूते च, i. e. '(Pluti takes place) also in calling from afar.' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. मो२ for मो मो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो बिल बिल बिल इत्युक्ता, &c.⁴

Evidently this reviser used still other sources than the *textus simplicior*. For after the *kathāsaṃgraha* 6-stanza 125, 30 he adds:

न नीचजनसंसर्गाद्गौरो भद्राणि पश्यति ।
वृषसिंहमवा प्रीतिर्जबुकेन विनाशिता

चेति द्वात्रिंशत्तमी (!) कथा । As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the *textus simplicior* and the *Tantrākhyāyika*, shows that the numerous deviations of BhΦ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of BhΦ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Cp. 9, 26; 10, 2; 11, 2, 23; 13, 16; 18, 11; 28, 10; 35, 18 (wrong correction); 42, 8; 43, 4; 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8, 17; 83, 6; 93, 9; 96, 10; 99, 5, 6, 11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12; 131, 18; 132, 12 (wrong

¹ So BhΦ.

² But cp. Variants.

³ Our text spells बिला३ with Böhtlingk in his second edition of Pāṇini.

⁴ MS. A reads अहो बिलत्। अहे (!) बिलत्।, taking ३ for an old-fashioned form of त्.

⁵ This expression is to be found in *Merutuṅga's Prabandhacintāmaṇi* (Bombay, 1888), p. 25.

correction); 136, 4; 138, 12; 143, 24; 145, 21; 147, 2; 152, 10; 154, 16 (wrong correction); 161, 2; 162, 13; 163, 13 (see Variants); 170, 20 (wrong correction); 179, 18; 180, 4; 186, 4; 192, 23; 198, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction). *

There can be no doubt that Bh, in its Pūrṇabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33, 12.15.21 (cp. Śār. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 3.26; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh—and K L² Mu²—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first **पिंगलकः** (l. 22) to a second **पिंगलकः**, such aberrations being the most frequent causes of gaps. If this view is correct, all these MSS. must have filled in this gap from some other MS., for they omit the first **पिंगलकः**.

As in the case of A, it is not to be made out *with certainty* whether the Pūrṇabhadra fragment contained in BhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantrākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΨ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz. भूमि for भूर्मा. This blunder evidently goes back to a misreading of भूमि at the end of the pāda. The copyist of the archetype of bhΨABhΦ took the second *au*-stroke for a *daṇḍa*, and misread मि as भि. In the same specimen Bh inserts न in l. 43, makes चयांच् out of संबयात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 115 ff. our parallel texts run as follows :

HI	athavā	so'tra	rājā, tad	viśvāsasthāne caturaḥ śaśakān atra dhṛtvā
h	athavā	yadi so'tra	rājā, tad	viśvāsasthāne caturaḥ śaśakān atra dhṛtvā
Kielh.	atha	yadi so'tra	rājā, tato	viśvāsasthāne catuṣaḥ śaśakān atra dhṛtvā
Pūrṇ.			tatas	
Bh	atha	yady asau iha rājā,	tad	viśvāsasthāne caturaḥ śaśakān dhṛtvā tatas
III	tam	āhūya	drutataram	āgaccha ; yena yuḥ kaścid dvayor madhye
h	tam	āhūy-		āgaccha ; yena yaḥ kaścid dvābhyām madhyād
Kielh.	tam	āhūya	drutataram	āgaccha ; yena dvayor madhyād yaḥ kaścit
Pūrṇ.	tam	āhūya	drutam	āgaccha ; yena yaḥ kaścid āvayor madhyāt
Bh	tam	āhūya	drutam	āgaccha ; yena yuḥ kaścid āvayor madhyāt
HI			rājā,	sa sarvān etān bhakṣayisyati.
h			rājā	bhaviṣyati, sa sarvān etān bhakṣayisyatīti.
Kielh.	parākrameṇa	rājā	bhaviṣyati, sa sarvān	etān bhakṣayisyatīti.
Pūrṇ.	parākrameṇa	rājā	bhaviṣyati, sa sarvān	evaitān mṛgān bhakṣayisyati.
Bh	parākrameṇa	rājā	bhaviṣyati, sa sarvān	ava (!) etān mṛgān bhakṣayisyati.

The sentence *tad*, &c. (HIh), or *tato*, &c. (Kielh.), is grammatically incorrect, inasmuch as the subject of *dhṛtvā* is the lion, and that of *āhūya* the hare. Pūrṇabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (HIh) or the *tato* (Kielh.) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrṇabhadra's text as given in bhΨA ; but besides he must have compared some MS. of the *textus simplicior*. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in HIh, and secondly by *tatas*, as in Pūrṇabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrṇabhadra's text *tatas* corresponded to *tad* of the *textus simplicior*, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhṛtvā*), which accordingly he inserted, without reflecting, before Pūrṇabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ -class is here more original than that of HI. The wording of the Hamburg MSS. means: Bhāsura is an usurper. Or else, if he is *indeed* the legitimate king, let him come, in order that that one of both of us who *is* the legitimate ruler may eat all the animals. This passage lacks wit; for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ -class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat*¹

¹ But the single combat is not even mentioned in the old MS. h of the σ -class which only has the future tense *bhaviṣyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrṇabhadra deletes the words *atharā*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrṇabhadra's genuine text and of the *textus simplicior*. Here, as in the case treated above, p. 68 f., the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated; in our passage, he preserved, from those different sources, two different words—*lad* and *tatus*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly *cournced* me that Bh does not go back to an archetype independent of that of bhΨA, I give nevertheless the readings of this MS. throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *lathā hi* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

Chapter IV. Principles which guided the editor in the construction of the text.

§ 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pañcatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrṇabhadra's time there existed several redactions of this work, and Pūrṇabhadra was well aware of the fact that none of them contained any

longer the text as written down by the *ādyakavi*. In revising what had grown in the course of time to be a 'whole śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style pandits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the *Pañcatantra*, he followed not the European, but the Hindu manner of proceeding. Instead of *separating* the various recensions of the work which he was editing, he *contaminated* them; with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Utrum editio ornatior, an simplicior, sit habenda vetustior, vel primae *Pāṇṣchatantri* formae propinquior, de ea re sententiam ferre certam non audeo; magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornatior, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, proptereaque cum libro *Kalilae* magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciore accomodata est, quoniam codices H.L.L. qui mihi obtigerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adplicarem. Qui codices ubi nimis vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornatior', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepi nimis multos (!), ut lectores critici eorum, quos aut retinendos, aut eliciendos esse censcant, ipsi instituere possint delectum.' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the *Pañcatantra* among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Buhler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the σ -class of the MSS. of the *textus simplicior*.¹

Kosegarten's publication of a small portion of the *textus ornatior*, i. e. of Pūrṇabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the Pāñcatantra. I point out only the fact that the characteristic passage 4,21 to 5,2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the Pāñcatantra are still existing?
- (2) ~~What~~ what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old Pāñcatantra recensions down to that of Pūrṇabhadra has been established in the Introduction to my edition of the Southern Pāñcatantra. It is also given at the beginning of this volume, p. 5. The Southern Pāñcatantia and the Tantrākhyāyika are critically edited. The genetic relations existing between the old Pāñcatantra texts are minutely studied in the Introduction to my translation of the Tantrākhyāyika. Moreover, I have shown that Pūrṇabhadra based his text mainly on the secondary recension of the Tantiākhyāyika (Śār. β), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the σ -class.

Now I have examined all the available MSS. of the Jaina recensions of the Pāñcatantra. All the MSS. of Pūrṇabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent at the same time with the Tantrākhyāyika and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrṇabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrṇabhadra's recension. But there are also MSS. which contain new recensions based

¹ See above, p. 12 (pp), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Śār. β, with the Southern Pāṇicatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are: (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrṇabhadra follows the oldest texts (Śār., Som., Kṣem., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I, v, but follow Pūrṇabhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrṇabhadra's text agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrṇabhadra's genuine text in the number and in the arrangement of the stories; cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrṇabhadra's main sources, and this enabled me to find out easily the interpolations of single MSS.

Basis of the edition: bh, N, A; Ψ, PL¹, p, Pr, M; Bh φ.

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrṇabhadra's recension: bh N A, Ψ PL¹ p Pr M, Bh φ. As shown above, A Bh φ contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL¹ p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Śār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrṇabhadra's text is to be found in the most trustworthy MSS. of the *textus simplicior*; ¹ cp. 22, 23; 181, 2; 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. H I h. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrṇabhadra's genuine text. All the passages

¹ In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and Ψ are marked with an asterisk.

Though of course, except in passages where bh Ψ are incomplete to-day, the MSS. NPPrM cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen Ψ . Otherwise I should have jotted down still more of its mistakes, and the relation between M and Ψ would appear even more clearly than now. To the contaminated MSS. pABh Φ and to L¹ only occasional reference has been given, except in book V, where I give the complete readings of Bh, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Pūrṇabhadra took over the *textus simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and Ψ differ very little from Pūrṇabhadra's
autograph text.**

The very fact that so many MSS. can be proved to go back to bh Ψ shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bh Ψ . Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Pūrṇabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

§ 2. Emendation of the text.

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine *with certainty*. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings.

Paul in his fundamental work 'Principien der Sprachgeschichte',¹ p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his 'Vedachrestomathie',² 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Aimenò's 'Peregrinaggio di tie giovani figliuoli del re di Setendippo' the beginning of which translation he published in the third volume of his periodical 'Orient und Occident'.³ This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page 'Da aber der Jungling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen Dichter des Ministers und umarmte sie alle drei mehrere mal.' L. v. Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung':⁴ 'Am Bedeutendsten und Selbständigsten sind unter denselben zwei Dichtungen, welche dem Kâlidâsa zugeschrieben werden . . . : der Raghuvamça . . . und der Kumârasambhava, d. i. die Geburt des Liebesgottes . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension v, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die dramatischen Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden.' This, I am bound to confess, is unmitigated nonsense. What I wanted to write, was of course: 'Die Beziehungen, die . . .'. Likewise I wanted to write Tamil- for Telugu-. Paul intended to write *hortis*, Hillebrandt *Atharaveda*, v. Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without seeing my blunders. For there is not only a 'Druck-fohlerteufel', who disfigures the words written by the author, but there

¹ Halle, Max Niemeyer, 1886.

² Berlin, Weidmannsche Buchhandlung, 1885.

³ See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160

⁴ Leipzig, Verlag von H. Haessel, 1887.

is a *psūca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Tochter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Tochter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological ἀπλῆτα, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in *their own wording* evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works.¹

But for the work of Messrs. Fischer and Bolte,² I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen Tochter', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

¹ Cp. also above, p. 28, note 2, and p. 30, note 2.

² Die Reise der Söhne Giffers aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umrungen* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

Umrungen sahn wir uns von beiden Heeren,
Nicht Hoffnung war, zu siegen noch zu fliehn.

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2399 f. (III, 8), Schiller uses the right form:—

Umringt von Feinden kämpft sie ganz allein,
Und hilflos unterliegt sie jetzt der Menge¹

And this same right form occurs in verse 447 (I, 1):—

Und find' ihn — hier! *umringt* von Gaukelspielern . . .

The same holds true in India. Even so scholarly a work as the classical author Daṇḍin's *Kāvyaḍarśa* is not quite free from anomalies; see Bohtlingk's edition,² p. vi. In another śāstra, whose aim was in part to teach standard language, viz. in the *Tantrākhyāyika* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, *Altind. Gramm.* II, § 82, a, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,³ Prof. E. Leumann proved from old palm-leaf MSS. that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmins as well as Buddhists and Jains wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Parīśiṣṭaparvan*.⁴ As to occasional mistakes committed by another learned author, viz. Pradyumnasūri, cp. Jacobi's edition, p. 3 f.⁵ Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

¹ In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umrungen*.

² Daṇḍin's *Poetik* (*Kāvyaḍarṣa*). Sanskrit und Deutsch herausg. von O. Böhtlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Buhler, *WZKM.* viii. 29 f.

³ See Bezzenberger's *Beiträge*, 1900, p. 125 f.

⁴ *Sthavirāvali Charita* or *Parīśiṣṭaparvan* . . . Calcutta, 1891 (B. I.).

⁵ *Shri Pradyumnāchārya*, *Samarāditya Samkshepa*, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, **इमेः** instead of **एभिः**, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900-1300 A. D.).' As early as 1877, G. Buhler expressed his view about Jaina Sanskrit as follows: 'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren hoher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyias von Anhilvâd-Pâthan 943-1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hie und da wirkliche grammatikalische Fehler vor, und von dem Prakrit beeinflusste Redeweisen sowie vom Prakrit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz. to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es gelaufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein ertragliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.' ¹

I am not inclined to think that the *Jaina* authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini's Sanskrit grammar. The author of the recension § of the Southern Pāṇcatantra certainly was not a Jaina; still this recension contains the most faulty Sanskrit text I have ever seen. As to the Hitopadeśa, I have given a *certain* instance of a chandobhaṅga adopted by its author Nārāyaṇa; see my edition of the Southern Pāṇcatantra, p. lviil. As to the Saurapurāṇa, see Jahn, Das Saurapurāṇam (Strassburg, Verlag von Karl J. Trubner, 1908), p. xxii and f. Dandin and the author

¹ This passage is quoted from the 'Zusätze und Berichtigungen', appended by Weber, p. 102 f., to his edition and translation of the 'Pāṇcadandachattiprabandha. Ein Märchen von König Vikramāditya. . . . Aus den Abh. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin . . . 1877. In Commission bei F. Dummler's Verlags-Buchhandlung (Harrwitz und Gosemann)'

of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Dandī, nearly all classical authors occasionally committed so-called blunders¹ which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmans and Jains throughout many a century in mediæval and even in modern India.² It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrṇabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I *did* find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.³

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case; but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

¹ Cp. Wackernagel, *Altind. Grammatik* I, p. xlv ff, esp. p. xlvii ff.

² See my translation of the Tantrākhyāyika, Introduction, chap. I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūtri*, who in a letter expresses his view as follows: 'I am of opinion that in the time of Hemachandra and other Āchāryas... the Sanskrit, I mean the classical Sanskrit, was the language of the Śāsthas; and the learned amongst them, especially those whose aim it was to establish their reputation as savants, must have written in a style approved by the most cultivated class of people of the time. . . Hemachandra's utterances themselves must be regarded as grammar.' Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language prevailing in their own time. The history of every language bustles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction यूयं तिष्ठन्तु (a contamination of यूयं तिष्ठत and भवन्ति तिष्ठन्तु) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

³ See above, p. 30 ff.

LIST OF VARIANTS

INTRODUCTION

Page 1.

1 *arham* in Ψ PPrM is written in the well-known Jain fashion; in A it is mutilated to a flourish resembling an *e*; N om. the diagram || For *om namah śrī*°, A. *śrīsarvajñāya namah*, N *śrīganekāya namah* || 4 A *dāksanūtye* || A *pramadūropyam* || 5 N *pracara*° for *parara*° || After *marici* Pr ins. *maṃjari* || Ψ PPrM *sakalakalāpāragatah*, P *sakalakalāpāragatah*. After 'marici', N ins. 'maṃjari', om. 'careta' and adds *yugala* after *carana*, omitting the visarga || A *amaraśaktimāmarājū*, over *kti* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anantaraśaktiś* || 8 M *ta* for *bho*, corr. from *vā* || 9 A *athēlam ucyate* for *atharū sū*° i° u° || 12 NA *bharet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eteṣāṃ* || N om. all between *bharati* and *caranam* [so for *vyākaranam*] l. 16; *caranam* is corr. to *tatkaranam*; M *kend*[new line]'*nusteyam* || M *tatraīko sacnāḥ procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatraīka* . . . [no more to be made out] . . . *procuḥ*; A *atraīke* || 18 N *jivitarayaviṣayah* || 19 A *tal* for *kiṃcud* || 24 Ψ *tatrāsti*, but *da* add. by cop. over the line between *ta* and *trā* || A om. *nāma* ||

Page 2.

1 N *prāk* for *drāk* || 3 A *yogajisyaṃ* || 4 A *tathyaṃ vucanam* || 5 Pr 'jñānan na || Ψ PPrM *śvanūmatyāgaṃ* || 6 P [not Ψ] only *śiṃha* for *śiṃhanādaḥ* || A *arrulipsuḥ*, corr. to *avalipsuḥ* || M *bravimi*, corr. to *bru*° by later hand || N *aśitirasa* || 7 *yūṭha* of *vyūṛtta*° worn off in P || 8 M *adyata no* || 9 A *sa darśayitum* || 11 M *etā*, N *eraṃ* for *etāṃ* || M 'nūtatsū kumārān || 12 M *nirrti*, N *nirrtiṃ* || *ṛṣṇuśarmāpi* also Hamb. MSS. and h || A *ājagāma* || 13 M *mitrabhedah* | *mitrasaṃprāptih* | *kakālūkiyam* [corr. to 'ya] | *labdhapranāśam* [corr. to 'śū] ā [corr. to ā and, by later hand to *aśva*] | *parikṣantakāritēti* || 14 P *rāputrāḥ* || A *adhya* || 15 M *tataḥ-prakṛti* || A *pañcatamtrakānītisūtram* || 17 A *yo'tra etat paṭhati prāyo*, corr. to *yo'traiva paṭhate nityam* || M om. *vā*; a later hand supplies *ca* ||

BOOK I.

Page 3.

1 M *prārabhyate mitiabhedo*, corr. to °*ti °dam* || A *prathamā tamtrak* || A *tasyāyam* || N *ālyasloka* || 2 Ψ ins. *sloka* before *sneha*, but deletes it again || 3 ΨPr *vināsita* || 4 N om. *tad yathā* || M *dākṣiṇyāteṣu*, corr. to *dākṣiṇātye* (!) || A om. *pura* || Over *puramḍarapura*° gloss in Ψ by cop. 'marāvati' || 5 ΨPr *kailāśasikharā*° || P *riḥa*° for *riṇḍha*° || NM °*praharanāvāsanapa*°; this seems to be the genuine reading || 6 N °*gatecrakla*° || 7 A °*devāyatunam* || ΨPrM °*parikarato*° (Pr continuing °*rechita*°), N °*panikaruto*°, A °*panikaro*°, BhL² °*parikalito*°, L¹ with us || M °*locchrita*°, corr. to °*locchata*° || M °*humagiv sudrāsākūṇprā*° || 8 M *mahilūropam*, corr. to °*roddham*° || 9 A *īarddhamāno nāma sū*°, P *īarddhamānanāma*° || 10 ΨPL¹PrM om. *tasya* before *cittam*; but in Ψ a nearly imperceptible mark refers to the inferior margin, where cop. supplies it || A ins. *pi* after *prarecyamāno* || N *ata* for *iva* || 11 A ins. *pi* after *saṃcīyamāno* || Ψ *valmika* *īarddhamāte*, corr. to our reading || A *valmika-* [2nd hand adds *m iva*] *īarddhamāte*; N *valmika* *iva* || 12 ΨP *labdhā* for *labdhāḥ* || 13 M *pūtri saṃṇḍalanīyāsūti* || A *īarddhitāḥ* for *pūtre* || A *saṃpradānīyās* || M *lokamūrggēndrapaksamāno* || NΨPr *raksamāno*; in Pr corr. to *arakṣamāno* || 14 Pr *īnakṣeta* || M *saṃto* || 15 P *rakṣyana*° || ΨPr ins. *ca* after *kāryam*, but Ψ deletes it again || 17 A *taṭākodara*° || 18 A transp. stanzas 3 and 4 || Pr *artho* for *arthā*, and *nībadhyeta*, corr. from *nībadhyete* || 19 M *ta dy* for *na hy* || A *anartharatam* || 23 P *gurundun*°; Pr *anupravarajyamāna* || 24 ΨPM *uvartya*, Pr *uvarttya* || N *api prasthita* || 26 N *agre* for *atha* || 27 M °*urū*°, corr. to °*khara*° ||

Page 4.

1 M °*rākṣa*° corr. to °*rākṣasa*°, for *rksa*; A °*citrakūrakṣabhayotkataṃ* || M °*yodbharām* || M *acalanīrgatodaka*° || 2 M *pūṇpātta*°, corr. from °*pāti*° || A °*kardame ma*° || N °*kolpātita*° || In Ψ, a nearly imperceptible deletion mark over *c* of *cātībhāṣūl* || A *śakatasūti*° || 3 A *deyayor* for *tayor* || 7 A *paṃcāśātrakam* || M om. *na* || M *yarasametān*, N *rayasaḥ sametān* || In Ψ gloss by cop. on *yarsa*: *śumbhala* || 8 M om. *ayam* || M *tad enam* or *tadēnam*; P *tudānam* (p *tad enam*) || 10 M *bhayātare* corr. by later hand to *bhayāturaiḥ* for *bhayāt tair* || A om. *mṛṣā* || 11 A *gṛhāsau mṛto* [sandhi!] *saṃji*° || A *cāgninā*; Pr *cāgnyūḥśaṃskāreṇa* || N *saṃskṛtya* || 12 A om. *sātharāhu* || A *dukkham* || °*kriyāṃ* all my MSS.; Simpl. has the plural || 14 M *sabhāgyānā* *īśāt*, corr. to *svabhāgyavāśāt* || AΨPrM °*karana*° for °*kana*°; °*prakūṇar* is perhaps a mere clerical error for °*prakarair*° || 15 N om. all between *arātinnah* and *kakūdmān* || 16 Pr *haravṛṣṭi* *iva* ||

17 N °chadanair for ghaṭṭanair || After tiṣṭhatī N ins. the stanza: arakṣitaṃ tiṣṭhatī daivarakṣitaṃ surakṣitaṃ daivakataṃ vinasatyati || jīraty anātho 'pi vane viśaṣṭitah (1) kṛtaprayatno 'pi grhe na jīratī || 1 || 19 Pr tac ca || 21 ΨP °lāvasthūnāmāni || 22 M sarveṣv eva na, corr. to sarveṣu vana || M om. draṅgapratyan, continuing with °tāgrāhūrajanasthūnāṣv; Pr. °pratyamṭdrāhūra°, ΨP °pratyamṭgrāhūra°; in Ψ gloss on agrahāra: āka, with some akṣara lost at the edge of the right margin || A °janasthūne, om. sv || 23 Pr simpah sthānīyo. This is probably right; cp. Tantiākhyāyika 6, 13. But L¹ with the other MSS. || tatra carāḥ all our MSS. incl. L¹. Cp. Introduction, p. 30 || 24 N madhyavarggah || Pr vanamṭatasthānavāsinaḥ || PL¹ °nāsinaḥ for °vāsinaḥ. This reading is due to the form of vā in Ψ, whose first spelling seems to have been vā, corr. by copyist to vā. But the correction is not clear, and may easily be taken for na (see our Table I, no. 3, line 2a) || 25 A piṅgalah || ΨPL¹PrM sāmānyah || A sāmānyasuddhayanah || N sahrjana, ΨPrMp sasahrjana, PL¹ sasahrjanaṃ, ΨPPr continuing cchatra° || A akṛtīma° || A °sarasai° for °rasai° || A °ddhatan || 26 A anubhṅgūm vārajanasertūnām || 28 ΨPL¹Pr akāratrapn°, A ekāmṭaratrapurasāmṭratham, corr. to ekāmṭaratra° || A anikṣiptā°; L¹ with our other MSS.; Śār. 6, 17 anutkṣiptā° || A om. abhītam || M °kīrmamṭāṭhayaṃ, N °karmopāya || 29 Pr °noruṣā° for °pauruṣā° || 30 °iyakta also L¹; cp. Introd., p. 30 || ΨPL¹PrM °puruṣākāra°, N °puruṣaḥ | kūra°, A °puruṣakūra°, L² with us || Pr aparibhūtam for aparibhūtam || M °sati° for °prati° || 31 Pr °piapūta° for °pratāpa° || M °saṃdhūanam || 32 M aprahānam for aprahānā° || 33 A °grāhā | sārākṛandam || A aghaṭṭāṭṭikṣi° || N °lāsn° for °kūstra° ||

Page 5.

1 ΨPPrM °vdyāti for °vighāti || M °iāsa° for °niāsa° || After °sauhityam another hand than that of the copyist inserts in mg. of L¹: vahnasāṭṭīyāi-kāmṭarīhārīnām apūstakāmarāgānuśayarasānām vītarāgānām yathāradhupabhogyam apāṃgadhīrāvalokitavyavahīnām anupakīrīnām; K (according to Benfey's copy) L² in the text: ba[L² va for ba]hūsāṭṭīyāi[L² °śye°]kāmṭa[K adds ṃ]vīhā[L² sū for hū]rīnām apūsta[K stha for sta]kāmāraganāśaya[L² °gūlāśaya° for °gānāśaya°]rasānām vī° ya° [with L¹; only L² °yogyam for °bhogyam] a° a° [with L¹]; cp. Śār. 7, 2 || 3 NA arājya° || 5 M vā for ca || 6 P °cittāya || 7 A maḍā°; P om. maḍa || 8 Pr asapatneṣi°, A śasampannesmikṣāhāraḥ || 10 Ψ mamṭrayatam, Pr mamṭrayatam, P mamṭrayarturm, L¹ mamṭrayartlurm (misreadings of one vertical stroke over /u, and of two strokes forming an angle over mā in Ψ, these strokes indicating the end of the first word and the beginning of the second one. Cp. vol. xi, Table II, no. 14, 1 a b), A mamṭritum || 15 A damanakas tv āha || ΨP (not Pr) °bruvīt || 17 All our MSS. incl. L¹L² °ṣaṃḍa°; cp. above, p. 33, n. 2 || ΨPPrM devāyatanaṃ ||

19 A ins. *sūtradhārā* before *sthapa°* || **20** N *devatāyanam*, ΨPL¹PrM °*devā-yatanam*; L² *arddhakṛtaderāyanam*; A *ardhakṛte\devatāyanam* || **21** Pr *rddhapāṭito*, PL¹ *rddhayāsphāṭito*, M *rddhaprasphoṭito*, corrected from the reading of PL¹. The reading of PL¹ is to be explained from that of Ψ, whose cop. writes *rddhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphāṭita°*. See vol. xi, Table II, no. 13, 4 a || **22** PL¹ *nīravādīnakīlako* for *nīkhāta°* || M °*kāhāva°* corrected to *kāhāva°* || N °*valis\alī*, corr. to °*te* by the copyist || **23** Pr *kīlako* || **26** Pr *arddhapā°*, ΨL¹ *arddhapāsphā°*, P *arddhayā sphā°*, M *arddhaprasphoṭita°*, corr. from the reading of P || NA °*rsanasya* || A *sthānūc cūlitakīlake* || **27** ΨPPrM *bhavadbhīr*; but cp. Śār. 7, 21 || ΨPPrM *veditavyam* for *viditam* || Pr *pariharttaryam* || A om. *iti* after *pari°* || After *iti* ΨPPrM add *kathā°* 1 ||, P adds flourish ||

Page 6.

2 N °*mātrācortlanam* || A °*mātrārtha* || **3** ΨPPrM *rāśārthatayā* || P *vedam* for *cēlam* || A *saṁāha ca\ ilam ncyate* || **4** M *upa°* for *apa°* || **9** M *vayamṣi*, corr. by the copyist (l) to *rāyasā kim* || **10** Pr *nānane*, corr. from *nālmāne* || **13** Pr *bhūṁktaṁ* || **14** AΨP(not Pr)M °*vaśāra°*; N °*akād aśasamalinam* || **17** A *sarīś cakragatōpi* || Pr *saṁuṁṇam* || **19** P *vada-radāśanam* || **21** P *luṁkte* || **22** Pr *sutarā* for *supūrā* || **23** N *śva-saṁtosah ko purusa* || **29** A *lūṁgalūbhilūsi* || **30** Pr °*upakarana* || **31** NAΨPL¹PrM unmetrically: *na° katham upamiyate ga°*. BhL² with us || **32** P °*bravīt* || **33** NAΨPL¹ *kim iyatāpi* for *kiyatāpi*; but *m i* is written in Ψ by cop. on another akṣara covered with gamboge; Bh *kiyatā api*; PrL² with us ||

Page 7.

1 M *pārthivā*, corr. by 2nd hand to *pārthivān* || **4** A *bharatyū* [new line] *dā bhīmataḥ*, corr. by 2nd hand to *bharatī sadābhīmataḥ* || **5** A *cā* for *vā* || **6** A *svaspeṣṭi°*, °*spe°* being written on some deleted akṣara by 2nd hand || **7** A *smā*, corr. to *śma* || Pr *śailūgreṇ*, M *śailūgre* || **9** M *rūlukamanāh*. Ψ jumps from the first *so 'bravīt* to the second *so 'bravīt* (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || **10** M *saṁtīṣṭaṭi* || N *jūnūsi* || **15** Pr *pareṇḡgītājūnā°* || **16** NΨPL¹PrMBh *aṁgītai*, but in Bh corr. by cop. to our reading. AL² with us || ΨPL¹PrM *bhāṣitena* || **17** A °*caktravīkūraiś ca*, corr. by 2nd hand to °*cakra°*, for °*vakra°* || A *jūyate* for *grhyate* || **18** Here bh sets in with *tmāprajñāprabhāveṇa* || **19** Pr °*dharmma*, om. *aya* || Over *kathaya* gloss in bh: *tvam* || **20** A *mayāśvam* || bhN °*nagarāṇ pra°* || M *kathataḥ* || Over *kathayataḥ* gloss

in bh: *sataḥ* || 23 A Ψ PL¹M *savidyānām* || 24 In bh gloss on *avaman-yeta*: *avagayati* [read *avaganayati*] || 25 A *asty evāparam* || Ψ PL¹PrM *asmi* for *api*; but in Ψ this reading has been corrected by cop. from *api* || 26 Ψ P *āprāptakālam*, Ψ with gloss on *ā*: *aliṣayena* || M *bravan* || 27 M om. *na* || bhN *viprayatram* || 28 Ψ PPrL¹Mp have this and the following line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced by *tathā ca*. It therefore would seem, that the archetype of these MSS. had *tathā ca* and stanza 24 in the margin || APr *abhuktaṃ*, *bhu* being corr. by 2nd hand in A from an akṣara which contained a *ya* || Over *rahasi* gloss in bh: *ekāṃte* || 30 A om. *api ca* || 31 Over *nāgarikaḥ* bh gloss: *caturāḥ* || 33 In bh gloss on *bhāryaṃ*: *sthātaryam* ||

Page 8.

1 In bh gloss on *durrinītāḥ*: *duṣṭacānitrāḥ* || 3 A om. *kiṃ ca* || 7 Over *prāyena* gloss in bh: *kiyukto 'yam arthak* || 9 M ^o*rasūni* || 11 In bh gloss on *cimāṃti*: *bhujjāṃti* || 14 M *rājñā* || bhN *grāharāḥyā* || 15 bh Ψ PL¹L²M *advārenaiva*; Bh *na diārenuīva* (a wrong emendation); Pr *tadādiārenuīva*; A with us || N *vidvām(ta)* [sic!] *rabhūdiārenuīva* || 16 Over *go* gloss in bh: *rājā* || 17 In bh gloss on *ūṣarād*. *keśitūt* || 20 In bh gloss on *divestī*: *dveṣaṃ karoti* || 24 M *granā* for *'grāgo* || In bh gloss on *pure*: *nagare* || 25 A *prabhur dvārāśrīto* || 26 N ms. our stanzas 39 and 40 before our stanza 37 || Pr *jīvati* || Ψ PL¹ *prabavan* || 28 In A this pāda has been supplied by 2nd hand || 32 Pr *aṃtāhpuravaraiḥ*, N *aṃtāhpurasvaraiḥ* || In bh gloss on *antāhpuracaraiḥ*: *rājñūbhik* ||

Page 9.

2 Pr *na krecchrēpy apy* || 3 bhNA Ψ PL¹PrM *diviṣaṇ*; Bh *diviṣadvēṣaparo*, corr. from *diviṣedvē*; Hamb. MSS. *diviṣadvēṣaparo* || bhNA Ψ PrM *divēṣapare*. In Ψ there is a hook over *re*, which probably is a deleted *i*-stroke; PL¹ with us || Ψ PL¹Pr *nityaṃ śiṣṭānām*, hence M *nityaṃ śiṣṭhūnām* || Ψ *ullubha* add. in left margin by cop, but the greater part of *ra* has disappeared with part of the margin || 5 M om. the two akṣaras *na ku* || 8 M om. *sra*° || 9 M ^o*lopa-mām* || 10 A *dārā* || bhN Ψ *yathākārāḥ*, but in Ψ corr. by cop. to our reading; APL¹M with us || 15 Pr om. *api ca* || bh gloss on *vipattim*: *kaṣṭam* (or *kaṣṭa*) || 20 M *pragunas* for *sa gunas* || 21 Pr *na brūyād*, *na brū* corr. from some other reading || 22 M *ra* for *era* || Pr *satā* || 23 M om. *uktaṃ ca* || 24 P *bhāginah* || M om. *bhoginah* || M *nrūyaḥ* for *kūrāḥ* || 25 NA *sureṃdrā*, Pr *sarandṛā* || A *mantravidhyāś ca* || 26 bhNA Ψ PL¹Pr *nicānīcajalāśrayāḥ* (NPr om. *ḥ*, in Ψ *ḥ* inserted subsequently by cop. before

śra°); in A corr to °jalāsayaḥ by smearing the *r* with gamboge; M *nīcānicajalāḥ* *brayāḥ*, Bh *nīcānicajanāśrayāḥ* || 28 M *śastrapāṇinām* || 31 A om. *yo* ||

Page 10.

1 Over *saruṣi* gloss in bh *pusi* (read *pumṣi*) || Pr *natih°*, bhN *nuti°* for *nati°* || bhN *rdiṣadreṣah*, PrBh *tadrīṣūlreṣah*, Ψ *tadrīṣadreṣah*, PL¹ *tadrīṣatdreṣah*, A with us || 2 bhNAΨPL¹PrMBh *dānam* for *dāna* || 3 N om. *iā jñānādhikam* || 4 M *cāpi* || 7 Pr *tasya* for *tatra* || 10 M *ta* for *na* || Over *bhrū* of *bhrūgate* gloss. of bh *dr* || ΨPL¹Pr *jyotsnā*, M *protmā* || 12 M *saṃśu* for *santu* || M *yathābhīpretamanuṣyaśīyatām* || In bh gloss on *anusīhiyatām*: *krīyatām* || 13 Pr *rājñā* || 14 M *bhogyānpa°* || 15 M *piṅgalābhīmukham* || 16 A *athāgacchatām* || M om. *apa°* *ie°* || A *raitralatā* || 18 M *nūddiṣṭe* || 19 Between *nakha°* and *°kuliśa°* an akṣara has been deleted with black gamboge in A || bh *sana°*, corr. from *sane°*, N *sane°* for *māna°* || bh *ayi*, with gloss by glossator. *komalāmumtiane*; in N it is not clear whether we should read *api* or *ayi* || 21 In bh gloss over *devapīdānām*: *bharatām* || 23 M *nekkosanakena* || 27 M *ap* for *apy* || 30 In bh gloss on *prabhavūṃṣi*: *aham sama(ṛtha it)uktā*, the bracketed akṣaras worn off || Over *badhyaṭe* gloss in bh *kena* || 32 M *dhanyodyo*, N *dhanāṣye* ||

Page 11.

1 In bh gloss on *asamath samiyamānah*: *kakruḥ* (read *rakrah*?) *mūlitah* || 2 AΨPL¹PrM *cānu°*, Bh *cāna°*, bhN *cānu°* || A *eva patim* || Pr om. *tiṃ tyaja* || 3 In bh gloss on *°saṃgrāhano°* *jadarup* || 4 M *yari manī pratibadhyaṭe* || In bh gloss on *tiapuni tāmre* || 5 In bh gloss on *vīrauti*: *radati* || A *vībhāṣate* || 6 M *jyotir* || In bh gloss on *vacanīyatā*: *nīṃdā* || bh ins *jadaḥ* after *ayam*, but deletes it again; N *ayam bhaktīyam ayam jadaḥ* || 8 A *āpyjate*; but over *jya* there are two spots of black gamboge. Perhaps the original reading of A was *āpyjate*, i. e. *āpūryjate* || 9 A *yadi* for *yad api* || In bh gloss on *sāmy*: *bharān* || In bh gloss on *drśyase tvaṃ* || 11 ΨPL¹PrM *°matir* for *°gatr* || 13 Pr *taṭṭīyama°* || 14 bhNAΨPL¹PrM *lohitākhyasya*; Bh with us || 15 ΨPL¹Pr *cātra*, M *cāraṃtra* for *tatra* || A *°vikīrayah*, corr. from *°vikīryah* || 17 Pr *°naṃ* for *°nah* || 19 Gloss. of bh supplies *vīnā* in marg. || 21 N *mrgālo* || 22 In bh a gloss on *kaṣeṣyam*, which I am not able to make out with certainty (*paṭṭajūlam*?) || Pr *upalān* || bh *golosamah*, corr. by gloss. to *°mataḥ*, and this to *°mataḥ* || 23 Pr *śaśāṃka*; all our other MSS., incl. A L¹Bh and the MSS. Hh of the *textus simplicior*, read *śaśāṃkam u°*; in bh this is corrected by a later hand to our reading. The MS. I of the *textus simplicior* has our reading, which must be a correction, as h agrees with H || 24 A *gopittago* [this *go* being corrected

from to] *rocana* [t added by 2nd hand!] || 25 M *prākūśya* || Pr *te* for *kū* ||
 26 N *mūṣikī* || A *nihanṭaryāpakūṣinī* || 31 In bh gloss on *tān* : *paṇḍitān* ||
 M *sā ru*°, corrected with other ink to *saṃru*°; A *saṃruṇaddhi*, corr. from
saṃmaṇaddhi (?) || A °*lekka*° for °*śobha*° ||

Page 12.

1 M *piṃgala* || 3 A transp.: *siā° pra°* || 4 bh *pracchādann*, N
prachādann, ΨPL¹ *pracchādayaṇṇu* || A transp.: *na kipeit* || Pr *yady anā-*
khyeyam tu *ādisatu* || 6 Over *dāreṣu* gloss in bh : *śloka* || A *paṇḍeṣu* ||
 8 After *bhavantī*, A ins.: *pāṭhāntaram*, without giving another reading ||
 9 Pr *saive*, corr. from *saricem* || M om. *na* || 12 M *srlge* for *bhrlge* || 13
 A *dukkham* || Over *sukhī* gloss in bh : *pamān* || 15 M *piṃgala* || 16 Pr
apūrasatīam || 17 M *a* for *asya* || M *saireṇa* || 19 Pr *tatrā* for *tathā* ||
 20 M *rāgnir* || PrM *bhudyata* || 21 Pr *taṃ* for *tan* || M *sūmitah* || PL¹
kulakramāgatajanam || bh *na*, corrected by a later hand into *eva* || 24
 Ψ P(not L¹) °*mōhārāh*, M °*prakārāh* || M *śabdamaṣaṃtiṇy* || M *bhayaṃkā-*
ranāh || 25 Pr *meyā°* || 29 Over *darśitabhaye* gloss in bh : *satī* || 30
 M *evohutah* || 31 bhNPM (not L¹) *na* for *ca* after *raṇe* || bhN *bhūritam* ||
 32 bhN *taṃ bhuranatīlakabhūtam* || M transp. *janani janayati*, with an
 unfinished *su* between these two words ||

Page 13.

1 M *śanti°* for *śakti°* || 2 Pr *mānahīyasya* || bh *matih* for *gatih* || 3
 M *eva* for *eraṃ* || Over *sūminā* gloss in bh : *trayā* || M *dharyavistambhah* ||
 4 Over *medasū* gloss in bh : *māṃsena* || 5 Fourth pāda in M : *yāc ca*
karma dāvarunā || 6 M °*ruiit* || bhN ins. *atha* before *katham* || 11 M
 om. *āha ca* || 12 Pr *uisto* || M °*rākābhūm* || 14 M *paraśīta*, with *pra*
 added by 2nd hand between *ru* and *sī* over the line || 15 Gloss in
 bh on *atha* : *athavā* || M *srīyate* || 16 M *kuṇḍitī* || Pr *tasyā* °*sāratām*,
 bhNΨPL¹M *tasyāh sāratām*. Gloss. in bh adds *avagraha* over the line before
sāratām, without deleting the visarga. A *tasyāsāratam*, Bh *tasyāh* °*sāratām*.
 Śār. 15, 4. *tasyās sārāsāratām*; but in Śār. this word is followed not by *jñātā*,
 but by *jñātum* || 17 Pr *kolukā* || 18 N *rasād* for *harṣād* || 19 M *bho-*
janam āpila | *raṇ nūnam* || 21 N *parusacarmāśeṣaṃ guṇḍhulam* || 22 M
iva for *apa*, Pr *katham na* ||

Page 14.

1 M *śrutvāiva* || Pr *medasā* || bh *nulhīh*, corr. to our reading, apparently
 by copyist || 2 bhN *ryjñātum* || 5 After *kāryah*, ΨPL¹PrM ins.
 || flourish || *kathā 2* || A later hand ins. *kathā 2* in bh || 6 In bh gloss on
paragraho : *strī* (l) || N *dhairyaḥ* *advahayāstambham* || 7 bh *doṣāh*, M *roṣā* ||

8 P (not I¹) om. *sūtram* || M om. *vānī* || 9 N *ayogyā yogyā ca* || 10 bhN *eraiva* for *atraina* || Ψ PL¹ *etsvarūpaṃ*, in Ψ L¹ *ta* suppl: by cop. over the line after *c*, this *ta* being very small and rather illegible in Ψ || 12 M *nrtyam* for *krtyākrtyam* || 13 M *sunrtyasya* || * 14 In Ψ gloss on *dhavya-vāhe* by cop.: 'gnau || Ψ PL¹PrM *ca* for 'pr || Pr *dusvare* || 15 M *nrtyaḥ* || bh *esa*, corr. by gloss. to *era* || 16 bhNA Ψ PL¹PrM *sacivair*; Bh altered: *manyate nu samau dhāryo* || 17 Ψ PL¹ *yadd* for *yady* || bhN om. *tul* before *gaccha* || M *bhadra* (corr. to *bhava*) *padlova tala gaccha* || 18 Pr *madanako* || M 'sūra for 'sāri || 22 M om. *tarimānūtāḥ* || 23 M om. *bhavanti* || 24 M *yathāvad* for *yāvad* || 25 In bh gloss on *vyāpādayitum*: *hamtum* ||

Page 15.

2 M *smāpadaṃ*, corr. to *smapadaṃ* || 5 Ψ PL¹PrM *vicīṃtayan* || M *āyātam* || 6 N *yathā sarvaṃ* for *yathāpūrvam* || 7 bhN *satyaṃ* for *sattvaṃ* || 8 M *agri* for *api* || M *ku yāmi*° for *kiṃ svāmi*° || N *virūpyate* || 9 M *nūnu-jām* || 10 M *vināśanāḥ* for *vināśaḥ* || 11 N om. *tathā ca* and stanza 92 || 13 Pr *sarvadevamaṃsā cāsya* || 14 NPr *devo* || 17 Pr *mūrdhāni* for *mrduṇi* || 18 bhN Ψ L¹PrM *saṃustartān*, P *saṃustartān*, A *saṃustartān*; Bh with us, see above, p. 33 || 19 M *prahatsv* for *mahatsv* || After stanza 94, N ins. this one: *gaṇḍasthuleṣu madurārīnibuddharūgamattabhramadbhramarapā-datalāhatōpi* || *kopaṃ na gachati nīlāṃtābalōpi nāgātūlye* (1) *bale na ca lavān pari kopam eti* || 21 M *ānyāmi* || M *prṣṭa*° for *krṣṭa*° || 22 M *manasī slutim* || N *upagataḥ* || 23 M *pady* for *ehy* || In bh gloss on *dustarsabhu*: *he* || 24 M *nibhīko* || bh *nu sīdasi* for *nadasīti* || 25 Ψ PL¹Pr *tac ca śrutvā savi*° || 26 PBh 'bruvīt, corrected by the copyist of P to 'bravīt || M *sūmarṣam* || 27 M *jñānasyati* || M *maṇḍalam vaśīsyāse* || 28 N *piṅgalakānuhāto* || M *tanvā* for *tac chrutvā* || 29 M ins. *anak* between *uṣādam* and *agamat* || M *bhadru vān* for *bhadra bhavān*, corr. to *bhavān* by smearing *dra* with gamboje || M *sūlhusamāvyaro* || 30 M *yad* for *tul* || 31 M *sukāśāt dīṅṭaryah* || M *bho syutyam ashitam* || M *nīti* *ṣā* || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

Page 16.

1 M *bhūmah* || 2 M *centūtāḥ* or *cittūtāḥ* || PrM om. *kvacit*; in Pr a later hand adds *jānu* in margin to be inserted before *kenacit* || 3 bhN *tatas* for *tat* || M *ta* for *tatra* || 5 M *bhavān* for *bhagarato* || M *ida sūdhā* || 6 bh *śīryā*°, N *śīrpi*° for *śāpā*°; Pr *śāpāgrāhi bha*° || Ψ PL¹Pr ins. *tat*, M *te* between 'smi and *kiṃ*, M om. the punctuation || M *ma* for *mama* || 7 In bh gloss over *sabhaṃ*: *yathā*, then an akṣara which I cannot make out || M *devatāprasādam* || 8 Pr *śīśabhojanā* || M *naṇḍamto* || In bh gloss on

bhramanti: *satvāḥ* || 9 M *caṇḍrikāvāhanasya* || 11 M *racūdamanapāna*^o for *khū* || In bh gloss on *khūlana*^o: *bhojana*, and *go* by the same gloss. over *khū* || 12 ΨPL¹PrM °*dakṣaṇā* || 13 In bh gloss on *sumate*: *he* || 14 ΨPL¹PrM °*dakṣaṇā* || M *śyapathapurassaram* || 15 M *vedam* for *ceḍam* || 16 bhN *apṭakṣarair* || 18 N *tathū ca* || M *sāunipūteke* || 20 *masā-dasamukho* is a misprint for *prasādasamukho*; Pr *masamukho* || Pr *na*, M *nū*, corr. to *nā* for *naḥ* || 21 N om. *yataḥ* || 22 ΨPL¹Pr *śāsire* || 25 M *so* for *'suu* || 27 Pr *rājadhuraṇ* || 29 M *vibhūtiḥ* || Pr *armena* || In bh gloss on *vibhārāḥ*: *vitta* || 30 P *nrpajāt* || 31 N *yathaueta* || 32 M *padauśaṃ* || 33 Pr *saṃjīva āha* ||

Page 17.

2 N transp. *tatra* after *nāma* || 3 M *sakalapannarāyakaḥ* || 4 M *catur-ratā* for *ca kurratā* || 7 Pr *drisyatām* || 8 ΨPL¹PrM *pūthirena* || 9 Pr *mahate* || 12 N *atpuravāsino* || 14 In bh gloss on *sāntahpuro*: *sabhāryaḥ* || Ψ *ānyābhārcitah*, but corr. with a very small zigzag line to our reading. Hence PL¹, misunderstanding Ψ's correction. *ānyābhārcitah* || 15 M *grhya* || Pr *gawubha* || 17 In bh gloss on *andha*^o: *galotho*, and on *niḥsāritah*: *kūlhyo* || Pr om. *so 'pi* || N *akalukūṭmāṭhakarano* || 19 bhN *acintayat*, om. *ca*; but the copyist of bh adds *ca*, correcting *t* to *c* before he has finished the akṣara || 22 N *upakarttum* || M *nilayaḥ* || 23 M *caranokaḥ* for *canakaḥ* || M *bhūktum* ||

Page 18.

1 Pr *kathācit* || 2 M *dhustatvam* || 4 In bh an akṣara has been deleted by the copyist after *bho* and replaced by 2; bhN *bho* once || 5 Pr *tilena* for *dantilena* || bh °*jāgarena*, N °*jāgarena* || 6 bhN *mārjanakarmastasyāpi*, ΨPPrMp *mārjanakarma kurrato 'pi*, L¹ *maṇḍjanakarmma kurbato 'pi* for °*rutasyāpi*. Our text gives the reading of ABh and Hamb. MSS, to which bh's reading evidently goes back || 8 bh *apratihatamata*, but *ma* corr. by cop. to our reading || 11 bhNAΨPL¹PrMpBh *yad eva* for *yad dvā* || 12 bh *vā*, corr. by cop. to *ca* || 14 M *yad idmāyām* || Second *pūda* in Pr: *nṛnām hṛdayasaṃsthitaṇ* || 15 M *sagūḍham* || 16 bhN om. *viśaye* || 17 Pr *jāpati* || 19 After *tathā ca*, N inserts this stanza: *dūrodārac-rīti-acitravibhavaṃ dhyūyanti cānyam dhīyā kenēchaṃ mārthatothavadiva premānti cāmaḥkrutām* || 1 || 21 bhN Pr *vāmalocanā* || 22 M om. *kṣaṇo nāsti* || Pr *prāthayātā* || 23 M *upajūyate* ||

Page 19.

4 M *prasādapadūmuro* || 6 Pr *dera* for *eva* || 13 bhBhK *dyūtakāre ca* for *dyūtakāreṣu*. The MSS. I h of the *textus simplicior* with us; H *dyū-*

takāreṣu || Pr om. *satyaṃ* || 15 In bh gloss on *madyape*: *nare*, and on *tattvarintā*: *jñānaṃ* || 17 Pr om. *vā* after *anyasya* || 19 M *i* for *iti* || 20 In bh gloss on *viskambhitam*: *āgataṃ* (!) || 21 Ψ L¹ (not P) *gorambhako* || 22 M *ūjaprabhūdādurlakṣito* || bh *daṃṭalikaḥ* || PL¹ (not Ψ) *svayaṃ nigraha-karttā ca* ||

Page 20.

1 Ψ PL¹ PrM *iti tataḥ śrutvā* || 2 Ψ (not L¹) *gorambhakasya*, N *gorakasya* || 5 Pr *sa hi sarvatra pūjyate* || 7 Pr *garābhūtiṃ* || In bh gloss on *parābhūtiṃ*: *parābharaṃ* || 8 M *vilasya* for *vilāpya* || Pr *vilakṣyamanāḥ*, PL¹ *vilakṣamānāḥ*, both omitting *sodiegah* || Pr *gauram* for *gorabham* || 11 M *vreṣṭo* for *dr̥ṣṭo* || 12 bhN om. *gatīdvīca*, om. *tum* || 19 M *sa mārjana*° || 20 M *vibhūtibhaksanaṃ* || 21 bh *atra stutaṃ* for *aprastutaṃ* || 22 bh *yadasi*, corr. by cop. (?) to *vadasi*; N *nadasi* || bhN *krtvā* for *matvā* || In bh gloss on *vyūpādūyam*: *hanm* || 24 M *dyūtākṛtaya* ||

Page 21.

1 M *resi* for *vedmi* || 2 M *na* for *mama*, p om. *mama* || 3 Ψ PL¹ Prp *rājñā cīṇṭitaṃ*, M *rājñār iṭitaṃ* for *rājā* || M *kū* for *karma kurvatā cirbhūtikā* || 4 bhN *yathāyaṃ mamāyaṃ* || 6 bh *saṃmānena*, N *saṃmānena*, Pr only *saṃmān*, with *virāma* under the two *n* || 7 M *ta* for *na* || M *rājanr̥tyāni* || 9 Pr *nijābharanāni* || 10 M *śādhurāre nayo jagāṃ āsa* || 11 M *ne yūjyati* || After *iti*, Ψ PL¹ PrMp ins. *tr̥tīyā kuthēti* || 14 Pr *deva* || 15 M *lomp̄krtadukṣina*° || bhN Pr *daḥsana*° || 16 Ψ PL¹ PrMpBh *ayi* for *api*; in Ψ *pi* after *ayi* deleted with gamboge || 17 Ψ L¹ M (not Prp) *nirvasatīti*, in Ψ rather invisibly corr. to our reading || 18 In bh and Ψ over *vayasya* gloss: *he* || M *meduḥja*° for *madbhūja*° || 19 Pr *īhārino ajasraṃ* || In bh gloss on *ajasraṃ*: *niraṃtaraṃ* || 20 bh *rautia*° for *raudra*°, corr. by a later hand to our reading || 21 Over *ājñūpayati* gloss in bh: *bhavān* || 23 Pr *śairam pravāraṃ* || 25 N *prāgalbhena* || Over *stokair* in bh gloss: *śvalpaḥ* || 26 Pr *vijojya* || 27 bhN *keṭala* || bhN *maṃtrayeti*°, which a later hand in bh corrects to *maṃtrayetaṃ* || 28 M *śeṣasarvopi* || bhN *mṛgaḥjano*, M *mṛgaparijānā* || Ψ PL¹ Mp *dūrīkṛtas* ||

Page 22.

1 In Ψ , *°bādhitā* has been corr. by a later hand to *°bādhitān*; PL¹ p *kṣudhāryādhitā* || 2 P¹ M om. *yataḥ* || 3 M *atha connotam* || 5 N *yataḥ* for *tathā ca* || bhN *saṃgrāmasaṃyuktāḥ* || 7 Ψ PL¹ PrMp *anyac ca* || N *kurvam̐ti*, in spite of *yo* || 8 Pr *artsitā* || 9 Pr *māsādbhir* || 10 N *bhūpā* || In bh gloss on *cakṣakāḥ*: *vaidyā*, with a small visarga added over the line || 11 bh *śūdrānām*, N *śūdrānām* for *mūḍhānām* || Pr *paṇḍitāḥ* ||

12 bh *pramāthiditām*, *thi* del. by cop. || M *gahamedhinām* || **13** bh NA Ψ PL¹ Pr Mp *ganikā*; Bh with us || Ψ PL¹ *śalpinah*, M *śalpiṭa* || **14** M *prīkṣante* || **17** N *aprasādhanaṭām* || **18** Pr *saro pariṣṇah* || **22** In bh gloss on *ambikāsutak*: *dhr̥tāṣṭra* || **24** M ins. *ṇ* between *ca* and *gacchatah* || M *unmārggarūcyatā* || M *mahāmātrāh*; bh NA *mahāmātyāh*, Bh *mahāmātya*, MS. H of Simpl. *mahāmātyā*; MSS. of Simpl. Ih and the Ψ-class with us || In bh gloss on *śamipagāh* (instead of on *muhā*): *ādhoranūh* || After our stanza 121, N ins.: *attnu vīmehati sūmbharoh ganapater ākhu kṣudhūrtitah phanīh tam cai kraucaripoh śa eva gūṛṣutūṣṇhōpi nāgūnanasū i recham* [misread for *iltham*] *yatra parigrahasya ghaṭanām śambhor apy syut grhe tatīśnyasya katham na bhāvi jgato yasmāt svarūpo^h ki tat* || **25** bh *śasyabhojī* || In bh gloss on *kāṣṭh*: *dhr̥tāh* || **26** Pr *śūmin* ||

Page 23.

2 N *pradeśe* for *deśe* || In bh gloss on *parurājako*: *saṃnyāsī* || **3** In bh gloss on *sūkṣma*: *onū* || **4** Pr *mahata* || **5** In bh gloss on *na* . . . *viśvasati*: *na viśvāsam karoti* || In bh a mark over *kakṣūtārit*, but in the margin only *ant* 1, without a gloss || **6** M *atha*, om. *vā* || M *redam* || **9** M *riṭtāpa* for *pararittāpa* || Ψ Pr M *ṛta mātrām*, PL¹ *ṛta mātrām* for *ṛthamātrām* || **10** Pr *iyacūṭayatiāt* | *katham* || **16** Ψ *nāṛśrah*, *śra* being added over the line by cop. over *śra*; hence PL¹ *nāṛśrahśta*, M *nāṛśrasa* |, Pr p *nāṛśrasaśh*, this reading being corrected in p by another hand to our reading || **17** N *karttum* for *om* || **18** Pr *bratānah* || **22** Pr om. *devaśarmā* ||

Page 24.

2 Pr om. this line || **3** *prathame* also A and Hamb. MSS. and h. Cp. l. 1; Bh *ādye* for *prathame* || Pr *matu* || **4** Ψ P Pr M Bh *kṛiyamūnāsu*, *nā* being corr. in Ψ by cop. from *ne*; L¹ *kṛiyamūnāmesu* || **6** Ψ *saṃjāte*, corr. by cop. to our spelling || **7** Pr *kāga* || N *etti* for *cille* || **10** Pr *dī* (new line)-*dikṣita māṃtrina* || **11** M *mūṣam* || **12** Over *tiṃgasya* gloss in bh: *harā* || **15** M *de*, om. *vaśarmā pūha* || **17** N om. *yatah* || **18** M *saṃgāram* for *saṃgāt* || **19** M *kubhanayāt* || M *khaganūlopāsānāt* || **21** bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss. to *hrīr*, which is also the reading of Ap. MSS. H of Simpl. *strī* || M *prasādāt* for *pra-mādāt* || **24** bh N *te nīma* for *teua me* ||

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2 bh N Ψ om. all between *anayat* and *tathāpi*, l. 3. But in Ψ the missing words are supplied in margin by cop. (*sōpi hastapāl . . . marddanena putri . . . nayanādikay . . . paricaryayā tam . . . paritoṣam anay . . .*, the dots indicating akṣaras which are lost in the MS. with part of the margin). All the other

MSS. of the Ψ -class including L^1 are complete || M *paritrūkānayanūdikayā* ||
9 Pr °śyaṣṇa° for °śṛya° || M *kaścidagrāmānūtham* || **10** M °trisehañū°
 for °trārohañū° || **12** M om. *athaitam tasya gacchato* || **13** M a [new line]-
tārya || **14** ΨPL^1 Pr M *devāreca*° || **15** *yāgeśvaraś ca* with us ΨPL^1 and h ;
 Bh and Hamb. MSS. *yāgeśvaraś ca*; bhNA *yāgeśvarasya*, corrected by
 the copyist of bh himself to our reading; PrMp *yogeśvaraś ca* || **16** M
sāthamvadhūnena || **18** M om. °guna° || **19** L^1 *tārat bahudayūtha*°; P
tārat bahudayūtha° || bh *hudyugala*°, N *hūdayugala*°, Pr *hūdayugalam*, ΨPL^1 Mp
hudyugalam; ABh with us || **20** M *nūpi* for *bhūyo*°pi || M *samapatyā* ||
21 bh *prahator*, r being added, as it seems, by a later hand. N with the
 other MSS. || M °piatibhacintah || **22** Ψ *gomāyus tayor*, s being corr. by
 somebody, who took ta for $ā$, to bh (reading *gomāyu bhūyo*); PL^1 *gomāyusūyor* ||
 Pr *vicimlayat* ||

Page 26.

1 M *jumbuko* || M *samghattī* || **2** N °śyatīti || **5** bh $N\Psi PL^1$ Prp
soçyamano, M *soçyamāno*; ABh with us || In bh gloss over *ndiśya*: *smṛtiā* ||
6 Pr om. *ūgacchati tūrad* || **8** Pr *mūlīam* || **10** P *samucchāyu* || ΨPL^1 Pr
pūtkartum || **12** ΨPL^1 PrMp *etammulham* for *etam bahumulham* || In Ψ ,
vayam has been corr. by a later hand to *aham* || MSS. *cāyādhabhātineṭi* (bh
vīsūlha°); corr. of Ψ adds in marg. *unūlāh* || **13** M *śanarī* only once || **14**
 Ψ *likam*; cop. adds *ko* in marg; PL^1 PrM *kolikam* || Over °krte in bh gloss.
nimitta || **15** M *pratilītam* for *praca*° || **16** M *sūyedhi* for *sūyodhā* || N
tarūmchatikam, M *tarūtika* || **18** Cop. of Ψ *yyo*, a later hand adding *apranū*
 in marg.; bh N *apranūyyo*, Pr *sapranūyyo* || bh N *sūrgodhā* ||

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4 $N\Psi PL^1$ PrMp *koliko*; bh with us || **5** bh *saskṛtya* || **8** M om.
nā devāda || **10** bh *duḥsaṃcarāsu*; N *duḥsaṃcārāsu*, but corr. by cop. to
 bh's reading || **11** In bh *patyur* corr. by a later hand to *pabhpur* || After
 stanza 133 P (not L^1) ins *tathā ca* || **12** N *pariyamkēpy āstaranam*, ΨPL^1
pariyamke sūstaranam, M *pariyamke sthūstaranam*, Pr *pariyamke svastaranam*, p
pariyamkasyāsta°; bh with us, but °r ā° (which may easily with N be misread
 as °ry a°), corr. by a later hand to °r ī° || N *manoharāṃ śayyām* || **13** bh
cavyaratalabdhūh, corr. by cop. to *cavyaratalabdhūh*; N *cavyaratalabdhū* ||
16 Pr *parapam*, then one akṣara smeared with gamboge, then *samṣaktā* ||
17 ΨPL^1 Pr *devāsaṃmano*, M *devāsaṃmanā* || N *nāca* for *āha* || M *bho*
bho garan || **20** N *bhartā* for *tadbhartā* || **21** ΨPL^1 Prp *skhalan*, N *khalan*,
 M *sralan* || **22** Pr *grhītagrhitamadya*° || bh *ryāghṛtya*, corr. to *ryāṛṛtya*, as it
 seems by copyist; N *ryāṛṛtya* || **23** ΨPL^1 Pr *kolikas*, M *kūlikas*, p *kaulikas* ||

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9 bhN *pratiktatavacanam* || 10 bhNAΨPL¹Bh *tavāparūdam*, Pr *tavā-*
padam, M *tavādam* for *tavāparūdam* || 11 bhN *karīṣyāmi* || 13 M
dr̥ḥhabandhane nadvā || 14 ΨPL¹PrM *kolikam* || 16 M *sā āha* | *āśya*
mamīrasthām || 17 M *kāliminam* for *kāminam* || Pr *asmun* for *atīśminn* ||
 18 PL¹M *samāga it* || 19 M *maira* || Pr om. *gatah* || 20 NPr *riṣa-*
masvād || 21 Pr *taṃ* for *tan* || bhN *manyate* for *manyē* || ΨPL¹Pr
saṃśitam, M *śaśitam*, in Ψ gloss by later hand *slāghitam* || 22 N om.
tathā ca and stanza 139 || 24 M *turanyaphatabhūja* ||

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2 M *bandhakī* || 3 bhNΨP₁ *bhavy* for *bhavy*, in Ψ corr twice to
 our reading, but *ja* twice deleted again. PL¹ with us || 4 P₁ *t* for *tat* ||
 5 bh *gatah*, but corr. to our reading by cop || 6 PL¹ *prabodhak* || 7 Ψ
trām for *tiām* || 8 bhNΨPL¹P₁M *tathāiva tathā*; ABh with us (only
 °*eti*°) MSS. H I of Simpl. only *tathāivastite*, h *tathāivastito* || ΨPL¹Pr *kolikah*,
 M *kālikah* || 9 M *trne* for *kāne* || M °*iatā*° for °*gata*° || 10 M *ruṣa*° for
paruṣa° || 11 M *puruṣam ca da nadasi* || M *tas trām* for *tat trām* || M
śrārabhedayān na, om. *kimcid āce* | so °*pi bhu* || 13 N *rā* for *sā* || 17
 ΨPL¹Mp °*caritam* || N om. all the text between *apaśyat* and *śagrham abhyetya* ||
 18 ΨPL¹P₁M (not p) *kolika*° || 19 bh *śagrham āgatyā*, but the ā-stroke
 has been deleted, and *ga* has been corrected first to *ma*, then to *ya*, and over
 it *bhe* has been written. All these corrections have been made by the copyist
 himself || 20 *ayi*, not *api*, before *śiram*, also the Hamb MSS. and h || 21
 M *vam* for *śiram* || 22 M *māyam* for *nāyam* || 23 M *anūyo* for *bhūyo* ||

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1 M Bh *bandhakī* || N *sūpekṣam* || 2 M *dhig* only once || ΨPL¹PrM
 (not p) ins. °*gaṃ* | (PrM omit) after *ko* || Pr *patiriatam* || 3 N ins. *sur*
 before *lokapālāh* || 6 M om. *ahaś ca*, p *duā ca* for *ahaś ca* || 14 N om. all
 between *vismayamanā* (sic!) and *idam āha* || 17 In bhBh gloss on *uśanā*
śukrah || In bh gloss on *veda*: *janāni* (sic!) || 23 M om *purusair gatas tūh* ||

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2 N has exactly our text; but the copyist himself corrects his reading
 to *hr̥dī hālāhṛtam eva kevalam* || 5 bh °*bhuranam* || 6 N *kapalakutamayam* ||
 9 N *diśos* || 10 Pr *rane*, N *pravarane* for *ca vacane* || N *mādyam* || 11
 In bh gloss on *kathitam*. *karibhūh* || 12 PL¹ om. *guno*; M *gune* ||
 20 After stanza 149, N ins. *śamudhāvīcīva calavabhūā śaṃdhyābhurakhēva*
mukhūrttarūgāh śrīyāh kṛtārthū puruṣam nirarthakam nipīḍitūlaktakaval tyā-
jaṃti | 6 | ||

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3 N *ūcaranīyaṃ* || **5** bhN *drāraṃ sthito*; Hamb. MSS. *diṛadeśasthito*, h *diṛadeśasthēpi* || bhN *°kṛtyotsakutayā* || **7** Pr *kṣanīa°* for *paura°* || **9** ΨPL¹P¹M *samagrā°* for *samastā°* (L¹ *°kṣurbhūmā°*) || M *kirodhōvīṣṭah sa* [a later hand adds *n]s tasyāḥ* || **10** N *prakṣīlavān* || ΨPL¹Mp *athānyasmin*; Pr om. *athāsmīn* || **11** bhNAΨPL¹PrMpBh *pūl°* for *phūt°* || N *pāpinānena* || **14** M om. *nūpitaṃ* || M om. *drūhapihāhūair jayarīkṛtya* || **15** In Ψ gloss on *dharmī* . . . *sabhūṃ* (the dots indicating some akṣaras lost with part of the margin) || **17** N *sraṇādeṣa* || M *nodhoram* || **19** M *°rarmasamkita°* || **22** bhN *lalāṭah si°* || bhN *bhūṇaṃ* || **23** bhΨL¹Pr *kāṇḍyamānam*, P *kāṇḍyamānam*, N *kāṇḍyamānam*; MA with us. Bh *kāṇḍyamānas tr ā°* || **24** ΨPL¹ *tasmi* for *tasmād*; in Ψ a nearly invisible *t* added over the line ||

Page 33.

2 M *īṣṭah* for *hrīṣṭah* || **3** N *sāmarsa* || M *śarī* || **4** ΨPL¹PrM *°cantro*, but in Ψ corr. from our reading || **5** bhN *āroṣyatūm* || **6** M *caḍhyasthānam* || **7** M om. *dharmādhikṛtān*; Pr *dharmamādhikṛtān* || N *°nātra* for *°nāṭya* || **9** In bh, *huda°* has been corr. from *huda°* by the copyist || **12** bhNAΨPL¹PrM om. *uttānta*, reading only *trayaṃ api* Our reading is that of the Hamb. MSS. and of Bh. The MS. h of Simpl. has a gap here || **13** M *umucya ca vronu* || **14** M *aradhā*, bhΨP¹PrM transp.: *roga-bhūka ca* NApBh with us. L¹ om. *ca*. MSS. III of Simpl. [h has a gap here] *ca rogavān* || **15** bh(not N)AΨPL¹P¹Mp om. this line. In bh it has been supplied by corrector (reading *īyāṅgutā*). Bh and Hamb. MSS. of Simpl. have this line (Hamb. MS. H reading *hy eṣā*, I *hy etā* for *teṣāṃ*), Bh *aparāṇḍho* for *°dhe* The MS. h of Simpl. has a large gap here || **16** AΨPM *nāḥkīkacchedah* || N *distūṃpta°* || **18** M *samyamsthāpya* || M *kuyuddhene°* || **19** After *°āḥ*, ΨP¹ add *kathā* || 4, P adds *kathā* || flourish || 4; M *kathā* || 4; p: *caturthī kathā* || 1 ||, Bh *caturthī kathu* || **20** ΨPM *buddhīṣpharanam* || **21** bhNAΨPP¹PrMp om. all the text between *īṣṭate* and *ḍamanaka*, l. 25. It has been supplied in our text from L²Mu²BhK, which, however, omit *mūgalaḥ*, l. 22 (but see Śūr. A 39 to A 40) || **23** Bh *mahārājo* || **24** Bh *bhṛtyai vāṇyam* ||

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2 M *mahatva* for *mahac ca* || **4** Pr *śīd*, bhNAΨPM *śeḍ* for *śeḍ*; Bh a horizontal stroke marking a missing akṣara (for *ōho*), and *śrīd* for *śeḍ* || **6** Pr *gunatdomakam* || **7** Pr *ekataṃsyaḥbhāve* || M om. *abhāve* || **8** Pr *ṅgad vā* || **10** Pr *mṛga*, om. *yā* || bhN *pūtam* || N *iti* for *ityādi* || M *latia kū pajesu varttate*, om. *majair iya° ho* || **11** M *varttate* || **12** Pr *asamīkṣita saddoṣa°* || N *°śravanam* || **13** bhNΨPL¹PrMp *baṃdhavadha-*

chedarudhir (L¹ ram°), A baydhucchedarudhir; Bh and Śār. with us || bhN °lūbhe for °lobho || 14 M uatī for bhūatī || 15 In Ψ gloss by cop. over drava of °rudraa°: nūsa; hence M °inūsa° for °rudraa°; Pr °inūśāntara°; bh °rudraa°, but corr. by cop to °rudraa°, which is the reading of N || ΨPrM °irṣṭī, L¹ °irṣṭī || 16 Pr om. pūdanam || 18 M aṭī for apī || M pratilokam || 20 After varīate, Pr inserts evam śeṣeṣe apī guṇeṣu || 21 Ψ śaṣpabhojī° corr. by cop. to śaṣpabhojī°, which is Pī's and P's reading; L¹ śaṣpabhojūdharmasv eva; bh śaṣpabhojī° || 22 Pr e, om. ca prāṇena || 24 bhN vaktayam for tat katham || M 'būatī || 27 N inūśāntaḥ || 28 Pr om. katham etat ||

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5 M ara for eva || bh °anivedanāpi, N °anivedanāpi, tenīpakūra° being corrected by the copyist from tenīpakūri°; ΨPrM tenīpakūrinivedanēdapi; A tenīpakūrinivedatōpi; Bh with us || M evaparinīta || 8 N apamānena || 9 Bh nipatyābhīrūt || 10 M māmānena || 11 Pr etam, M evā for eva || 14 bhN °sama || 17 bh °nūrtīh, Pr °nūrtīh || 18 ΨPBh pūnāśaṃsaye, M prānāśaṃsaye; L¹ with us || bh dukkhaṇābhūgo, NΨPL¹PīM p dukkhaṇābhūgo (L¹ °bhā° for °bhā°, M °gā° for °gō), A dukkhaṇābhūgo, ta and bha are very similar in the old MSS.; Bh dukkhaṇāto || 19 M roṣita for ciroṣitā || 21 ΨPMp °eulakena, Bh °eulakena, L¹ jīvati theśulakena || M eva for eva || 22 M roṣita° for ciroṣita° ||

Page 36.

1 N asyāparādham karisyāsi || 2 bhNBh yad for gady || 4 Ψ tathā for yathā, but ya written by cop. over ta || 5 M samanttham || 8 M ti for satī || In Ψ gloss on pūṭlakūṭam avasaroṇitām || Pr °pūṭat for °ghātāt || 9 M paribhūitām. In Ψ gloss on paribhūitām; jñātām || 10 Ψ durātmanā, corr. to durātmanā || 13 N kulayātā || 17 ΨPL¹Prp śṛgāla āha, M śṛgā° āha || 19 N sarasīre kuccho bakah || 20 M °bhakṣā° for °bhakṣana° || bhNΨPL¹PīM sarasīre; Bh sarasīrai; A with us || 21 bhN bhakṣayān || 22 ΨPL¹Prp om. ca || M om. kulīrakah || Pr sma for sa || 23 ΨPL¹M mama for māna ||

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2 NPr āvādātū || 3 bhM abhyāhitam || 4 ΨPL¹ ruddhābhāve, corr. in Ψ to ruddhābhāve, which is the reading of Pr; M maruddhābhāve for mama ir° || bhNΨPL¹PrM asyāchedo; Bh sukharitler āchedanam bhāi itī vīmanāh || 5 bhN ityāhitam, ΨPM abhyāhitam, Pr atyāhitam, corr. from Ψ's reading, L¹ amīhitam. ABh with us || 6 ΨPL¹Prp matsyabandhanānām, L¹ matsyabandhanānām, Bh matsyabandhinām || 7 In Ψ gloss on ryāhūah, vacanam || M om. tatra svah || 8 M prakṣepyaṭe || M nagurasamūpyahradas || bh(not N) AΨPL¹PrM(not Bh) om. go || 9 Pr om. all between rītti and śokenā,

l. 10 || **10** M °vwrllto for °uirlto || **12** M सुतः for bhūtaḥ || **15** M ma for mama || **16** Pr agādha || ΨPPrMp saṃkrāmayitum, L¹ saṃkrāmayitum || **17** M mā for māmā || **18** N om. mām || **21** M svajivitam, corr. by 2nd hand to svakajī || **22** bhN duṣṭamatim; ΨPL¹Prp duṣṭam, in p corrected, by a later hand, to our reading || M duṣṭamatellinam avasasya cillena; A duṣṭamatir aṃtallinam eva iḥasya; Bh maṃdamatir aṃtarllinam avahasya || ΨPL¹PrMp transp. evaṃ and samarthellatūn; ABh with bhN || **23** bh edaṃ for evaṃ, corr. by cop. from evaṃ || M yā for mayā || **24** M pra[new line]jñāya ||

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1 M pradeśa || **2** ΨPPrMp sametye [p add. vaṃ] vacanat bhū°, L¹ same-tyerava bhū° || bhN om. 'p || **4** M mā for māmā || **6** M ins. etadīya-jātīna before etadīyapīśadavīśeṣam || Pr °vīśeṣanapūrvam for °vīśeṣam a° || **7** M īmayatī for vīyatī || **12** N svarstho || N kulīrakenī° || ΨPPrMp transp. mahatī matsyā°; L¹ kulīrenādho °valokayitū ma, then blank for two akṣaras, then mahat matsyasthī° || **15** M keci[2nd hand adds in marg.: t iairivī] caḥsanāḥ || **16** Np add ca after tathā; Pr tad yathā for tathā || **23** M avalīkhasū || **24** PL¹ utpathapannasya ||

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3 N om. na kṣipatī || **4** Pr om. krte || **6** bhNΨPL¹PrM śīra-chedam; Bh śīrahchedam; A śīrachedam aīān, aīān corr. by corr. to avāplavān || **9** bhN tacchiracīnaṃ || **10** Pr nātūlūra || **12** ΨP samūnīkīḥ, L¹ samūgalūḥ || **14** N om. all between brāṇīmī and śrīgāla, l. 16 || After itī, ΨPL¹PrM kathā, p kathā 15 || Bh paṃcamā kathā || **15** M om. kathaya || PL¹Bh vulham || **16** ΨBh gacchal, PL¹ gacchan for garchatn || **17** ΨM pratimadīno || **18** M pradakṣipatu || **20** ΨPL¹ kasyaci; in Ψ a very dim t added over the line || **21** PL¹ °śūtraṃ mukta° || **23** bhNΨPL¹Pr Hamb. MSS. tam; ABh and Simpl. h tan; M rāśadharās relam tiyāmānam ||

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1 ΨPL¹PrMp om. tat || ΨPL¹PrMp prakṣipyā || **4** bh yathābhīla-khitaṃ, ΨPL¹PrMp yathābhīlīṣitaṃ || Ψ gatūṃ, corr. to gatū, which is the reading of PL¹ || **6** bh upāna for upāyena || N hīlam for hī tat || After itī ΨPL¹PrMp ins. kathā, another hand adding 6 in p; Bh śaṣṭī kathāḥ || **10** M yātī || **11** bhNM tatra, Pr tat for tan na || **12** bh om. tasya || In M the first two pādas run thus. yasya baddha su kuto balaṃ || **13** Pr śāskena || **14** N om. āha || **17** bhN mrgocchādanam, Pr mrgocchedanam, Ψ mrgocchedanam, APL¹MBh mrgocchedanam (in A corr. from mrgocchādanam by cop.). For our emendation see Śār. 25, 13 and Variants 41, 4; Introd. p. 33 || bhNΨPL¹PrM duṣṭasya for drṣṭasya; Bh with us || **18** bhN gīlitrū || **19** bh dīnāmanū,

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 $\text{bh}_N, \Psi_{\text{PP}_1\text{M}}$

manīlamāṇdamateḥ, but the second anusvāra del. by cop. || **6** N *tataḥ* *svendbhikṣitaṃ*, P *tatasthūnābhikṣitaṃ* || ΨP *yad devaṃ*, p *yad evaṃ* || **8** P *vartitū* for *varitū* || **12** N *śāntā* || **13** ΨP *dyaddevaṃ* for *yady evaṃ* || Over *duḥkṣaya* gloss of bh adds *tiṃ* || **14** ΨP *taura* [Ψ new line] *caurasīṃ* *haṃ* || bhNAΨPPrMp *yenētaṃ*, Bh *yenēnaṃ* || **17** ΨP *taṃ* *na* || ΨPPrBh *kathaṃ ca nuḥ* || **18** Ψ in the first pāda *nīkṣyūt*, corr. to *na syūt*, apparently by corr. || M *parābhavaṃ* || **20** Pr *svabhūrihetoh* || **21** M *du* for *durgān* || **22** M *viśamābhūtāḥ* || M *duḥkṣasūtho* || **23** N *rūjūṃ* *ca* for *gajānāṃ* || Pr *laksana* ||

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1 N *nīkāśtho* || **3** M *samāt* for *samādeśāt* || bhΨPp *hiranyakaśipor*, Pr *hiranyakaśyapor*, A *hiranyakaśipor*, NBh and Hamb. MSS. with us; h *dharmya*° corr. by 2nd hand to our reading || **6** bhNAΨPPrMp Bh *bhūmi*; Hamb. MSS. and h with us || **7** M *ma* for *me* || **9** Pr *nayat* || **12** ΨPr *mānotsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL¹, misreading this. *mānotsāhor tu*; cp. vol. xi, Table II, Nr. 15, 4 right-hand margin. A real *ṛ* appears in *durggaṃ*, l. 2. M *mānotsāhe* || **17** ΨPPrMpBh *samutsukah* || **18** Pr *yūpti* || **21** M *niravattite* || Pr *śannamāṇa* || **22** ΨP (not p) *tathānena* for *tarānena* || **24** Pr *uktāgre*; N *uktā*, om. *gre* || M om. *tataḥ* || ΨP (not Pr)Mp *kūcit*, corrected in p to *kūpit* ||

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5 Pr *śabalen* || **7** Ψ *matrātmanam*, P *matrā ātmanam* || **10** After *it*, ΨPPrM || *kathā* || 7, p only *kathā*, Bh *saptamī kathā* || ΨPPrMp *iva* for *idam* || **11** ΨP *śaśikasya* || **12** N *utyotyatasya*, om. *klam ca* || **15** N *nīhrya* || M *puru* for *kuru* || **17** ΨPPrMp *sadyodyatūnām*; bh *sadyedodyatūnām*, but *dye* deleted again by cop. || **19** bh *gurutmā*, N *gurutātām*, *tvā* being del. again by cop. || ΨPPrMpBh *kolikasya* || Pr *yathāhaveḥ* || **21** ΨPPrMpBh *koliko*, corrected in p to *kan* ||

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2 Pr *godṣu* || Mp *pūṃḍravarddhanam*, Bh *pūṃḍavaraddhanam* || ΨPPrM (not p) Bh *koliko* || **3** bh *sre sre śilpe*, N *sre sra śilpe*, Pr *sraśaśilpe* || bhNAΨPPrMp *parām* for *pūṣam*; Bh with us || **4** Under *vyaya*° gloss in bh. *śaraca* || **5** ΨP *śuṃgaṃdhīman*, PrMp *śuṃgaṃdhīman* || **7** bh *śariraśrūṣūśām*, N *śarīraśrūṣūśām* || ΨP *śarīrasūśūśām*, Pr only *sūśūśām*; ABh with us || **8** Pr *carddhāpanikotsavālo* || **9** M *sragrha* || In bh gloss on *gacchataḥ*: *tan* || **11** p *krta*° for *bhṛta*° || ΨP (not Pr)M *devatūyanūdiṣu*, p *devatūdiṣu* || **12** Ψ *kolīathakūrau*, PPrMBh *kolikā* || P *sthānaka-*

sthānekeṣu, ΨPrp *sthānakasthānakeṣu* (in Pr corr. by cop. from *sthānāka*), M *sthānakoru* || 13 M °mukhyāny || 14 M °kita° for °tilakita° || 16 In bh a glossator makes two carots after °śirasjūp, one over the line and one under it, writing in margin: *caḥitamrgavadhūśaṅcetrūp tyaktam oḥ* 8. None of my MSS. including NABh has this addition || 17 M °patīṇm for °pattīṇm || Pr °kanaka° for °kamala° || 18 Pr om. °loka° || ΨPPrM (not p) °loṇavāgrā° || ΨPPrp *ḍṣṣaratan* || 20 In bh *nirūpayan*, with *aḍḍhaḍḍanda* after it, has been corr. by gloss. to *nirūpayamtan*; N with us || ΨPPrpBh *kolikah*, M *kolikāh* || 21 bhNΨPPrMp (not ABh) ins. *samam* before *samantāt*, Ψ at first intended to write only *samantāt*, beginning a *ta* after *samam*, but correcting this to *sa* || Pr *dhayjovastambhūākūra°* ||

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3 M *ślokaṃ ca* i pathan || 5 M *tad* for *naṭad* || 6 Ψ *genācāramgy*, corr. to our reading by corr. || 9 ΨPPrM *py āptam*, p *praptam* || N *hataṃ* (?) for *hrtaṃ* || After *hrtaṃ*, one leaf is lost in Ψ, comprising all the text down to *u atarati* (excl.), p 50, l 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || 10 bh *vaitanyam* || M *cucamtam anyaparam dhatte kṛp yaṃ hiyaḍyāni me* || bhN *kṛgamtam*, corrected by the glossator of bh to our reading || 13 P *mrgasūvāksyūp* || 14 PrM om. *karoti* || 15 In bh gloss on *mugdhe*: *he* || M *mrṅam śamsā* for *urśapsā* || 17 Pr *bhik* for *nābhik* || M *kūṭhikam*, om. *alakaṃ* || 18 Pr *amśu* || 19 bhNPi *dakṣa* || 20 Pr *vakṭam* || M *mukṭah* for *mukuh* || Pr *śacchakam* || bhN *tatra* for *ten na*, gloss. of bh adding *na* over *yu* || 21 P *kṛṇkumādic* || 22 Pr °*honne* || 23 In bh gloss under *vakṣo*: *mama* || Pi °*paṃkojā* for °*pañjara*° ||

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1 Pr *radher* || 6 Pr *parārtheṣvā* || 7 P *mukṭa* for *muṣṭam* || 9 M *varākam* || 10 N *taṛyamga* || bhNPPRp *vidito*, M *diṇṭamto* || bhN *atyudbhutam* || 12 Of pādas cd, M has only the words *smaryate prā nāyate* || 14 Pr *varyam* || 15 Pr °*citta* (new line) *ttavya* || 16 M om. *kṛtaśṅgārah* || 17 PPrMp (not Bh) *kolika°* || PPrMpBh *kolikam* || M °*gallam* || 19 M *ndgatāsru'am jalam* || bhNAPPrp *apu* for *ayu*; Bh with us ||

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3 Pr *tathā* for *yathā* || Pr *avasthātū* || 4 M *jiarotā kṛtā* || 11 Pr *bibheti*; P *bibheshi*, without *daṇḍa* || 13 PPrMp *kācū* for *kādicū* || bhNAPPrMp *vaśyasantū*, corrected by a corr. of bh to our reading, Bh *vaśībḥūtū* || Pr *bharati* || 15 In bh °*grahakṣamā* corr. by corr. to °*grahā-*

'kṣamā. N with the text || 16 bhNPL¹PrMp ārya taryām; A āyām aryām; our reading is that of Bh, which after uktam ca inserts kālādāse śūkumtale nūtake (I, stanza 21, ed. Pischel, first edition, and Boehlingk; I, 19, ed. Godabolo and Paraba). Pūrṇabhadra never quotes an author by name. We have possibly in A and Bh corrections of Pūrṇabhadra's wrong reading || 18 P aṃtaḥkaranahṇa° || 20 M varttaryam || PPrM kolika || 23 bhN saḥāhīnakāla, A saha | ahīnakāla, PPrMp saḥāhīnakālāḥ; Bh saha sadāhīna ||

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1 PPr(not M)pBh kolikūḥ || 2 M anekararūnakacitam || 3 N kālīkū°, M kulakūprayogotpatanam || 4 PPrMp kolikam || 5 N tatva ga, the ga being deleted by the copyist; then N om. all the text between tatva and jane, l. 7 || 6 Here Ψ sets in again with m aīatarati || bh yadāiva for adyāiva || 7 Pr ins. juple before jane || ΨP śarīramśū° || bhNΨPM °śūśrū'ah sadvi° (P sadghī°); Pr °śūśrū'sam sadvi°; A madvi°, but om. nārāyana; Bh madvijñānasamghaṭṭaprayogam nārājanarūpam || 8 M °rūpasthāyina; P (not Ψ) āsthāyina || 11 Ψ manośa (śa del. again by cop.) rathar dī°, P manorathar dī° || 12 bh rājanyām, corr. by cop. to our reading; ΨPp rājanyām (corr. in p to our reading); PrM rājanyāyām for rājanyām; ABh with us || P °cunāīale° || 13 ΨP °kṣamā° || ΨPPrMp atisurabhigamīhivutramālūmbaro (M °gamdha° for °gamdhi°) || 14 ΨPPr (not M)p kolikas || bhNΨPPrp rājanyām, but m in P very small, in p deleted again; ABh with us || 15 bhN °nīradāne || bhN °tālīrasthītām ekūkinīm || bhΨPPr aralokayāmīḥ; ABh with us || 16 N (not bh) manena for madanena || ΨP sprśamāna°; bhN °mānasām, ΨP °manasām, p °manasā; Pr sprśamānasām, M sprśamānasā, A sprśyamānasā || 17 ΨPPrMpBh kolikam || 18 M śayyūyām || 19 Pr samādītām || 20 ΨPPrMpBh koliko || 21 M gambhīraslakūyā || N śanair (l) sanair || N āha for nāca || M om. evēdam || 22 bhNΨP kanyā cāhaṇ, Pr cāha. A only kanydhaṇ, Bh kanyū 'haṇ || N transp. cāhaṇ kanyā || 23 ΨP mūnūśasamparkkūd || 24 M tvātam for tvām ||

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2 Pr gāṃdharavarivāhena || 5 bhN anubharato || ΨPPrp koliko || 6 bh vaikuṇṭhasvarggam, N vaikuṇṭham svarggam, ΨPr vaikuṇṭhasvarggam, P vaikuṇṭhasvarggam; Bh vaikuṇṭhalokam; A with us || bhNΨPPrMp (not Bh) om. tā of tām; A om. īti tā || bh uktalū°, N uktapālayitrū || 7 bhN evāragacchatī || 8 bh kadūcīt svām°, corr. by copyist to kadūcīc cām°; N kadūcīd, om. ca || 10 M āstī || bhNPr rājā || 12 M om. puruṣeno || 13 N tan nā for nātrā° || Pr devātra, om. eva || N ins. tram after deva, but it is blotted out by the copyist himself || 15 ΨPPrMp āvedite || 18 Ψ

ya^h corr. to *vā* by cop. || Ψ PPrMp *retti* || 20 N *tathā ca* || 22 M
sukhā for *śucā* || 23 N *malitaṃ* ||

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4 M om. *evam* || 5 M *kāmeukino* || 7 Ψ PPr *°vilakhita°* || 8 bhNMp
(not Ψ PPr; delete the asterisk in our text) om. *ca* || M om. *āh* || 9 M
om. *ko 'yaṃ krlān* || 10 M *tvakūśam* || 11 bhNBh *°kolika°* || Ψ PPrM
viṣṇusvarūpaṃ ko°, p viṣṇuūpaṃ ko°; A viṣṇusvarūparitūptam || 13 Pr
prāhasita° || bh *pulukita°, Ψ*PPr *pulukita°; A Bh with us* || 15 Ψ PPrMpBh
gaṃdhara° || 17 Ψ PPr *dr̥ṣṭāryo* || N *mānasyai* || 19 Pr *tato tu* || Pr
ins. *bhūto before bhūtvā* || Pr *sakalasthotro* || 20 M *gamaṇ°* for *gagana°* ||
23 bh Ψ P (not PrMpBh) *dhanyavarō; A dhanyabharo*, corr. to our reading;
N *stutyo dhunataro* for *nāsty anyo dha°* || 24 N *evā* for *etya* || Pr *sarva* ||

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1 NA Ψ PPrPb *gāmā°* for *jāmā°*; cop. of bh adds *yā°* over *jā°* || Ψ PPrPb
°prabhārena || 2 N *raśi karisyāmi* || 3 Mp *narat°, om. naita* (which in
p has been supplied over the line) || 4 Pr *°karagrahanāya prāhptā*, this
being corrected from some other reading || 5 bhNA Ψ PPrPb *°gāmātr°* ||
7 Ψ PPrMp *prahitaḥ* for *pahritaḥ* || 8 M *lokikaṃ d akasmāt kasmāc* || N
kameut || 10 M *uktam* || 12 Pr *°parvās* || 14 M *°rahitaṃ* for *°ra-*
kṣitaṃ || 17 M *hatāśeṣā* || Ψ PPrM *pumdravarddhana°* || 18 bhN *tatah*
for *tac* || bhNBh om. *na* || 20 Ψ P (not P) *pumdravarddhana°, M pumdra-*
varcana° || 21 M *nam°* for *mantri°* ||

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1 N *tato* for *tat* || 2 Pr *sruṅksitām* || 6 M *vyūpādayoti* || 7 M
vācyam || 8 Pr *viṅrahaaya* || Ψ PPrMpBh *koliko* || 9 M om. *hi pūrvam* ||
 Ψ PPrP *°kaṣipu°* for *°kaṣipu°* || 12 N *ryapotyasyati; M ryūpādayasyatīti* ||
14 bh *paśaho va dūpito, va* being del. by cop. by two dots; N *paśaho vaṃ*
dūpito || 15 bh *nihataḥ vi°, N nihataḥ vi°* || N *yojayat*, corr. by the copyist
from *°yan*, for *yo yad* || 17 bh *mahāsatro, N mahāśastro* || 20 Ψ PPrMpBh
koliko || bhN *muktasukhārambho* || 21 N *paryūlocitatvāt* || 24 bhN
saṃhṛtlokhla° ||

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1 After the second *me* Pr ins. *pilā* || 2 M ins. *satvaram* between *varam*
and *sattvam* || 4 N *uktam hi* || 9 MpBh *kolike, Ψ*PPr *kolikaṃ, N kan-*
lika || Pr *viṣṇuviṣṇu* || bh Ψ P *vaikunṭasvargge, A khekumthe svargge* (corr.
from *°rggo*), N *vaikunṭhasyāgre; Bh vaikunṭa(!)bhavane* || M om. *vainateyo* ||
 Ψ PPrP *viñāpayad, M vyñepayad, N ryagapayad* || 10 bh Ψ PPrMp om. all
between *prthivyām* and *pumdravardhanādhipater*, l. 11. The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumḍhravarddhanābhūḥānanagare* | *devākāradhūri* | *koliko rājadhutaram upahkumjate* | *tataḥ*; Bh: *pumḍlavarddhananagare bhagavadākāradhūri* | *koliko rājakanyām sevate* | *tataḥ* || N ins. *tu* before 'pundhra' || Ψ PM *pumḍhravarddhanā*° || Glossator of bh: *pumḍhradhavarddha*° || N *npakūri* || bh *rājadhutaram* || 13 Ψ PPrMpBh *kolikaś*; N *kaulike* for *kaulikaś* ca || bhN *kṛtanīcaye* || 14 bhN *vijñāpyam*, corr. in bh from *vijñāpyam* by the cop. || 15 bh (not N) *bhagavan* || P (not Ψ) *vyādita* for *vyāpāditaḥ* || 17 Pr om. *tāni* || In bh gloss on *nāstikā*: *jainūḥ* || 18 bhN *bhagavan bha*°; Ψ Pr *bhagavān bha*°, P *bhagavā*, then an akṣara lost by a hole, then *bha*°; M *bhagavadbhaktā*, om. ś ca, A *bhagavadraktūś* ca; Bh with us || Ψ Pp *prarajyām* || bhN *bhikṣyaṃtīti samu*° || 19 Ψ PPrM *devapramānam* || Pr om. *tato* || Pr *vibhūri* || 20 Ψ PrMpBh *koliko*; P *devāmśakakoliko* || 22 NPr *sāhāryam kāryam* || 24 bhN om. ca after *cakram* ||

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1 Ψ PPrMpBh *koliko* || pBh *āha* for *ādideśa* || 2 pBh 'yopasthitasya || pBh *maṅgalādikaṃ sajjam kāryam* || M *sajjikṛiyatām* || 3 bhNA Ψ PPr 'vidheḥ; Bh with us || Pr *gorocanādīsita*° || 4 bhNA Ψ P 'camḍano for 'īamḍano (A *gorocanasitasiddhārthaku* | *ksamādi*°); Bh with us || 7 N *vyūhateṣu*, M om. *vyūhateṣu* || Ψ PPr *pādāhatasamprahāre*, M *pādāhūtasamprahāre* || Ψ PPrMpBh *koliko* || 8 Over *utīrma* in bh gloss: *datta* || Ψ PPr 'surarṇā- (in Ψ 'rṇā° corr. from 'rṇno° by cop.) *diratnūdi*°; M 'hūna° for 'dāna° || 9 bhN 'mulam for 'statam || 11 N *pāṃcajanyaśaṅkham* || N *āpūrayan* || 12 N 'pādātayaḥ || From the pun: *śakṛn*° . . . *asakṛt* it is clear, that in *śakṛn*° (for *śukṛn*°) the MSS. give Pūrṇabhadra's own spelling || In bh a corr. writes *bham* over *saṃ* of *ārasantaḥ*; N *ārubhantaḥ*, M *āsaṃtaḥ* for *ārasantaḥ* || 14 N 'kīncin mū° for *kecin mū*° || 15 M *gamana*° for *gagana*° || N 'nhiṭam sta° || 16 P (not Ψ) *śamapāgatesu* || 17 Pr *devarājēsu* || 18 N ins. *ham* before *hantaryo* || Pr *āhya* || 19 bhN *eraṃ vābhīhite* || 20 M *surāsisam*° || 22 M *mutinastī* || N *kuṃjastī* || 23 Pr *prabodhate* ||

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1 Pr *vrahmādi* || 4 Ψ PPrMpBh *koliko*, M *kolikau* || 5 Ψ PPr *jāta-kautakānām*, in Pr the second *ta* over the line by cop. || Pr *viciṃtatām* || Ψ PPrM(not p)Bh *kolikaś* || 8 N *śvasavāhinebhyo* || Pr *pranayāti*, Ψ *pranīyati*°, corrected by a later hand to *pranīyati*°, which is the reading of P || Ψ PPrBh 'śirasas || 12 bhN *eraṃ vācūdi* || 14 M only *varmmā* || 17 N Ψ PPrMpBh *koliko* || 18 N 'mahātmyo, Ψ Pr 'māhātmye, in Ψ followed by *daṇḍa*; hence PL¹ misreading the *daṇḍa* for first o-stroke: 'māhātmye roḇa° || Ψ PPrM *śakalatru*° for *śakala*° || 19 After *iti*, Ψ Pr *kathā* || 8, P

|| *kathā* || 8 || flourish ||, M | *kathā* | 8 || Pr *āraṇṇya* || M *eta* for *eraṃ* ||
 20 N om. *santu* || 21 Pr °*myōpaviṣṭasya*, om. *ca* || 22 N *ā*, then blank
 for one akṣara, then *yikam* || 24 Over *samanamṭara*° mark by later hand,
 referring to an addition by the same hand in the right margin: *ataḥ paraṃ*,
 and to an addition by the same hand in the left margin: *kūṭanam* ||

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1 pBh *abhiyuktā* || Over *anuyuktā* gloss in Ψ by later hand: *prstā* || M
sāvivye, PL¹ *sāvidyo* for *sācivye* (but in Ψ the right reading quite distinct). In
 Ψ gloss on *sācivye* by later hand: *sāhāyie* || 4 N *apiyasya* || 5 In Ψ
 by later hand gloss over *śradhikheya*°: *mūnya* || 6 N *maṣṣannise* || 8
 bhNAΨPPRp (not M) *grhīyāmī*, Bh *grhīyā* (!) || 9 Ψ *jñāpa* [new line]
jñāpayitum, the first *jñāpa* deleted by small dots over the line || 10 bh
duḥkhasahataram, but corr. to our reading, apparently by cop. || 11 Pr
taḍākā || ΨP *jñāyā*° *bravīḥ*; Pr *vyñāyā*° *bravīḥ*, Mp *vyñāyā*° *bravīḥ* || M *eraṃ*
 for *era* || 12 ΨPPr °*pradhānye* || 13 M *atyulthite* || p *cā*- for *iā*- ||
 14 bh *raṣṭarya*, corr. by cop. || In bh, the copyist writes *da* over *va* of
pādāv a°; hence N *pādād* || Ψ *srīh*, P *srīh* || 15 bhNΨPPRMp *bhavaṣya*,
 ABh with us, but in A corr. by later hand to *narasya* || 16 bh *jukātī* ||
 17 bhN *tenā*, ΨPPRMp *tathā* for *tena*; ABh with us || 20 M *śramayate*
 for *chrayate* || In Ψ gloss by later hand on *nirvidyate*: *khidyate* || 21 N
 om. *pailaṃ* || P om. *hā svātantryaspr* || 22 Pr *abhidumū*, Bh *api druhyati*.
 In the Hamb. MS. H, the stanza is omitted: I reads *svātantryūn nṛpateḥ*
rājyaḥṛdaya prānūn api cyāvryate || 23 Pr *raṭagrahaḥ* || ΨPPRMp *svakūryeṇ* ||
 N *deva* for *era*; ΨPPRM *taḍ era devāṭra* (M ins. *kaṃ*) *yuktam*, p *taḍ era yuktam* ||
 24 N om. *yad uktam* || 25 M °*marddenenurakto* || 26 bhPr *nāpekṣah*, N
nākyepya || bhN *raṃcchitā* || 27 M *prabhūṣaṇam* for *prabhūnām* || 28
 bh *bhāvi*°, N *sāvi*° || 32 ΨPPRMp *karoti* ||

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2 bhN *parom* || 3 ΨPPRMp *cittam* (M *ritam*) *taṣyōpari* || bhΨp
paridruhyati; N *duhyati*, the copyist adding *paridu* over the line; P *pari-*
duhyati, M *paridudyati*, Bh *paridruhyati*, APr *druhyati*, om. *pari*. Cp.
 Śār. 21, 5. Hamb. MSS.: *vikṛtiṃ na yāti* || 9 PL¹ om. *m aṭhunnō*
svayam sv-mitvam || 11 p *satkulne* || 12 M *atīṣṭo* || N *uktam* for
tyaktum || • 15 bh *yā* for *yo* || 16 N *prathitūn na kru*° || 17 Ψ *tena*
 twice, but the second *tena* del. again by little dots over the line || 22 M
satūm matikramya || M ins. *sa* before *raṭate* || 24 M *pratimūdyate* || 25
 bhNΨp *cyuta*; Bh *bhyutaḥ*, APr with us || M *saṃmathāt* for *sthānāt* ||
 26 N *galanamatiḥhiḥ* || 27 ΨP *naṃyoktir*, M *nāyoktir* || 28 p om. *api ca* ||
 bhNΨPPRMp *pariṇāmā*°, A *pariṇāmo*°; PPrBh with us || 30 bh om. *ca*; N

tathāpi, omitting stanza 236 || 31 In bh, a later hand corrects 'nūjiribhāḥ to 'nūjirīmak ||

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1 M *mūlabhrtyparūdhenā*, Bh *mūlabhrtypārūdhenā* || 3 N *siṃhar āha* || M om. *gatah* || 5 M *taḍ aśya* for *taśya* || In Ψ, *nairgunyaṃ* has been corrected to *vairgunyaṃ*, apparently by the copyist; PM *vairgunyaṃ*, Prp *vairgunyaṃ*; ABh with bhN || 6 Pr *pūria bhaya*° || M ins. *eva* after *pūriam* || M *śaranagato* || 9 PL¹ *tustāti* || 13 M *svetatobhyanjano*° || ΨPPrp *śrapuccham* || 14 N *sphitā bhavaṃti*; PL¹ *gunā sphitābhavaṃti* twice || 15 M *truhināgīreḥ* || 16 NM *tathā ca* || 17 Over *patitūh* a later hand writes in Ψ *kaiya* || 19 bh *avetane* || 20 Pr *nasta pātre* || In bh gloss on *hitam*: *alakṛtam* (!) || 21 Pr *dākṣyam* || 22 N *aranye ru*°; ΨP *aranyarudinaṃ* || M om. *śura*; NAΨPPrpBh and later hand in bh *śaba*° || 23 M *varṣanaḥ* || 24 bhN Bh *va nāmītam* || 26 M om. *kiṃ ca* || 27 ΨPPrM *ati* for *iti*; in p *iti* corr. to *ati* || 28 M *kūla* for *kūṇasakale* || 30 N *hīluracanaṃ* || bhNAΨPPrM Bh *na* for *ca*; p *ca*; p *śrūyato*, corrected to *śrūyate*, Bh *śrutam* for *śrūyatām*. In A, two small horizontal strokes over *na* refer to a marginal addition by a later hand: *tulyārtham tulyasāmarthyam | marmajñam | yajaskūyam | arddharājyagharām mitram | yo na hanyāt sa hanyate |* 133 || 32 Ψ *durvīṇitāni*, corr. to our reading || 33 N *pragalakar āha* ||

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2 M *yujñayatto* || M om. *nāma* || 3 bhN *eva* for *evam*; BhA with us || 4 M *paśyati* || 5 N *nīśilas* || ΨPpBh *tistati* || ΨPPrp (not M) om. all between *adhvānam* and *gantum* (Pr writing *gatum*), l. 7 || 6 M *yathāśaktim* || M *kim apy* || 7 N *anīdena* || 9 ΨPPr *vijalānena*, M *vijātēna* || 10 ΨPPrMp *caikatra pradeśe*; ABh with us || 12 N *sato* for *tataḥ*; a misreading of the form which *ta* has in bh || 13 In N, *prāni*° has been corr. to *prāni*°, pBh *prānīrakṣane* || 14 bhNΨPPrMp *priyam va kulā*° (N *kalatī*°, M *pu*° for *putra*°), A with us; Bh *prīyaputrakalatramitrasvajanaḥ* || 15 N *brāhmanar āha* || 18 PL¹ om. *bhagnaxrate śaṭhe* || 19 Over *nīhrtu*—as our MSS. write—later hand in Ψ: *pratīkāra* || 22 M *prāni*° for *prāna*° || Pr *bhr* for *īpattir* || 23 M *śreyaskūrīty* || M *eva* for *evam* ||

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1 bhNΨPBh *bhūti*. A with us || A *bho sūdhō mām uttārayā*° | *tat śrutā vrāhmaṇobravīt | yuṣmannāmagrahanena trasate* &c., l. 1. Before *yuṣman*° tho cori. of A ins. *bho vānara tvaṃ prakṛtyā caṃcalah | kūpān nirgataḥ san mām saṃlūpayasi | vānara āha mātam rada tām upakṛīnam aham śapathapūrvakam nōhījayāmi tatas tena dvījena vānaroḽy uttūrītah atha sarppa āha bho sūdhō mām*

uttāraya i tato vrāhmaṇbhrāt. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey || M *era śrutā* || 5 N *nāḍṣūmah* for *na daśūmah* || 7 Pr om. *te* || 11 ΨP *māmānugrahanāya e*, with, in Ψ, two dots over *ha* || N om. *bharatā* || 12 M *eram uktā grahābhīmukham* || 13 N *gunābhīmukham* || ΨPM (not p) *prāyāt*, Pr *prayātā* || 14 ΨPPrMp *asmin* for *tasmims* || 15 Pr i, om *ti e* || ΨPPrp (not M) om. all between *prāyāt* and *atha*, l. 18. In p the missing text is supplied in the margin by a later hand || M *sarppendāpy uktam i pātālavāsy aham nāgah i tat trayā karge smaravijyoham ity uktvā pātālam prāyāt i kṣa itī sōpy uttārītā* &c., l. 20 || 16 bh *bharate*, which a corr. corrects to *bharatā* || 18 N om. *sa* || N om. one *muhuh* || 19 ΨPPrp *mamāpy* || 20 N *tenābhikṣitā* || 22 ΨPM *enam* for *eram* ||

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1 Pr *sūrita* || 2 M *veditāny* || bh *āśiāśitasra* (?), corr. by cop. to *āśvāśitas ca*; N *āśiāśitasra sa naih* || 4 N *nirlyam* for *niṣyam* || bh *bharatā*, N *bharatam* for *bharatā* || 6 ΨPPrM *grahyākādīkam* || 7 N om. *ca* after *uktam* || 8 N *tat sakāmata sarīram* for *tatsaktam etat sarīram* || N *prasuptam* for *suptayuktam* || Pr *ta* for *tata* || 9 A corr. of bh corrects *nimittam* to *nirmitam* || ΨP *bhagarā* for *bharā*; Pr *bharan*, but one aksara before *rān* del. with gamboge || 10 Pi *erahmana tat gr* || Pr *sa mamāropakāri* || 12 bhNΨPPrMpBh *pādārgḥā*, A with us, but apparently corr. to *pādārgḥasina*; Bh *pādārgḥasanaśmānākhādānapānabhojanadīkṛtyā* || bhN *śrādāna* for *khādāna* || N *ādisamatu* for *ādisatu* || 19 N *dryvā* 'brat, om. *vā* || N *trayaḍam* || 23 M *bādhavivā* for *bādhavivā* || N *śulim*, corr. by cop. to *sūlim* || 24 N *ārohayati*, Pi *āropayat* ||

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1 Pr *taś* for *taś* || Pr *buddhena* || 2 ΨPPrMp *agatyābhavie ca* || bhN ins. *te* before *tavā* || bhNAΨPPrM *asmad*, Bh *asad*, apparently corr. to *asād* by cop, for *asmād* || N *mumoca* || 4 Pi M *dakṣyām* || 6 ΨPM *hasasparśān*, Pr *hasasparśyān* || 7 M *drstā* for *daśā* || 9 N *gāradhātāptrika*, om *"māntrika"*, P *"māptrikabhāṣayikā"*, om. *tāntrika*, I¹ *"mātriga-tāptrikābhāṣayikā"* || bhN *"kūnā* for *"kūṇā"*. Bh *gāradhātāmāptrikā bhāṣayikā angadeśavāśinah*, A *gāradhātā māptrika i tāptrikā bhāṣayikā angadeśavāśinah* || 10 bhN *samaparacitam* || 11 N *bhramato* || 15 ΨP *"mātrā tāp*, N *"mātrāp* for *"mātrāt tāp* || Pr *"kṛtamān* || 16 N *pratyaparacitam* || N om. *tayā* || bh *piṣṭam ca gan* ca, the first *ca* deleted by copyist || N om. *ca* before *krīā* || 17 M *anay* for *amuy* || 19 M *m* for *sarīram* || bhN *atha* (N i) *gatā*, hence || 20 N *mantrikrā* || 21 bhNΨPPrp (not

MBh) °sujana° for °sajana°, A sarvasajjanasamelena, corr. from *suhr(1)sañ-jana°*; Bh *suhr̥tsvajjanasamelena* || AΨPPrM *bhogādi°*, Bh *bhogādina tuṣṭend°* ||

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1 N °iāraṇa° for °iānara° || After *iti*, ΨPPrMp ins. 9 (1) *kathā*; P adds *śrīh*, Bh *navami kathā* || flourish || 2 ΨP om. *rā* || 4 ΨP *vinirvarttagi-tum* || M *sakāh* for *śakyah* || 8 bhNAΨPPrP *nirāranīyāh*, M *na vāranīyāh*; A *suhr̥dah kleśapathān nirāranīyāh*; Bh and Śār. with us || 11 N *tathā ca* || Pr om. *yan* || 13 ΨP *śrī* || N *damanaṃ* for *na madaṃ* || 14 N *ayamtrinaṃ* || Over *ayamtrinaṃ*, gloss in bh. *na phosālāre*, and gloss on the last part of pāda 4: *āpatśulāre* (or °be) *dṛṇapūme* || 15 ΨP *bhujamgaḥ sra°*; M *bhujamgastastari pi vā* || 16 M *vasanonmukhaṃ* || 18 N *vijñāpyamānā* || M om. the words between *pravarānte* and *bhṛtya°*, writing *nṛtya°* || M *āyāte* for *āyatan* || NPr *duḥkhaṇṇāte* || 19 bh *vāhyah*, N *bāhyah* for *grāhyah* || 24 N *simhar āha* || 26 bhN *puruṣaś carati* || Ψ *traniti*, corr. to our reading; p *śariti* || M *bhāyāt pūraṃ kaṭṭu vā* || 28 N *pīṃgulakar āha* || Ψ and perhaps bh *śasya°*, Pr °bhakṣyo, ΨPM °bhakṣo for °bhoktā; but cp. Śār. 30, 13 || N *katha sau* || 29 N om *sa* before *śaspathuk* || bhΨ *śasya°*, Pr *śasya°*, Bh *trnabhuk*, A with us || N *redapūlā* || ΨPPrMp transp. *piśitabhujyo* (Pr add. *h*) *deva°*; but cp. Śār. 30, 14 || 30 bhN *bhogyapūlāh*, ΨPPrMp *bhogyabhūtāh*; Śār. Bh with us. A *bhoyrbhūtāh* || N *tadāpy* || N ins. *evam*, corr. by cop. to *enam* before *anarthaṃ* || bhNΨPPrM (not ApBh) om. *na* before *karīyati* || 32 N *yugati drohe* || 33 In bh gloss on *tejayati*. *tivrikaroti* ||

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1 N *simhar āha* || bhNΨPPrP (not AMBh) *trām*, corr. in p into *tham*! || 4 N *pravekṣyam* || 5 N *parīśamah* || 6 N *duṃḍukasya*, M *duṃḍakasya* || M *maṃtravīśarppinī* || 7 L¹ om *katham etat* || PL¹ *damana*, om. *kuh* || 9 M *anasyadiśam* || 10 In bh gloss on *yūkā* *ja* || 12 Ψ *puṣya*, bhNPPrM *puṣpī*, Ap *puṇyā* for *puṣṭā*, Bh with us || 13 ΨP *saṃrītā* || N *duṃḍuko* || 15 bhMp °*subhaya°* for °*m ubhaya°* || 17 M *dāvavāsūte* for *dāvavāsūn* || 19 Pr *saṃyālū* || 20 N *ma* for *mā* || After *kutah*, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between *kutah* and our stanza 257: *uktam ca | ehy āgaccha samāvisā-sanam idam kasmāc cāt dṛṣyase kā rārttā kim u* (Pr *a* for *u*) *durbalp 'si kuśalam prito 'smi te darśanāt | etam nīcayane 'pi yujyati grhaṃ prāpte satāṃ sarvadū teṣāṃ yuktam āsamkitena manasā harmyāni gaṃtuṃ (gaṃtuṃ being corrected in bh from some other word which I am unable to make out) sadā* || ol 3. NΨPPrMp have the words *uktam ca* and the stanza in the text, ΨPPrMp transposing *kasmāc cāram* (!) *dṛṣyase* (Pr °*te* for °*se*) and *prito 'smi te da°*. The

third pāda runs thus in ΨPPrMp: *ity evaṃ* (Pr *eva* for *evaṃ*) *grhaṃ āgataṃ prapañayanaṃ ye bhūṣayaṃty ādarāt*; in d they read *gehāni* for *harmyāni* || ABh *kutah* | *gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka*° for *aneka*° || Ψ °*pīṭhārāni*, corr. to our reading, apparently by cop. || 24 N *āsvā*, om. *dītāni* ||

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1 N *manoratham* || 3 M *athirodhānamdampnāmayatayā* || ΨP °*paśāṣaṣ* || 4 bhN *sthalajalajakhecara*°; P *sthalajalajakhecara*°; M *sthalajalajakhecara*° || 6 M ins. *āsvādāt* after *prasādāt* || P *āsvādāyatum* i so 'brat || 7 NP so 'bīarīt || 8 N *asmacchayanād* || 10 M *kāyam* for *kāyam* || M om. *na* || 11 Pr *ri* for *rai* || 12 N ins. *uktam* *ca* before *tatah* || 14 p *karnāmṛtaka-thānake* || Pr om. *layā* || 17 Pr *vahma* || 19 M om. *va kā* || 20 N *navasamūgatvāt*, M *navasamūgamatvāt* || 21 N *yudā* for *taḍā* || 22 Pr *dehākāle* || ΨPPr (not p) M ins. *ca* after *evaṃ* || 24 N *dr̥ṣṭapradeśe* || N *dr̥ṣṭo* for *daṣṭo* || M *ukr̥ṣṭadhe* for *ukr̥ṣṭadha* || N *vṛṣṭikudr̥ṣṭa* *na*; M om. *vṛṣṭikadaṣṭa* *na* ||

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1 bhN *trivartaram* || ΨPPr *pr̥ṣṭadeśam*, p *pr̥ṣṭadeśam* || 2 Pr *parivartakam*; *parivartakam* also A (spelling °*rtta*°), Bh *parivartina* || ΨP *duṣṭo*, N *dr̥ṣṭo* || 3 Bh *kīm apī śadajātām* || P *kīmci* | *śhadajayacanam śrutā* &c || bhNΨMp *anreṣayeti*, Pr *anreṣayati*, A *anreṣaya iti*, Bh *anreṣayatha*, om. *iti*, cp *tur*, l 4. The reading of the other MSS. seems to go back to some copyist, who took *parivartakam* for the designation of a royal official, but it is a gerund in *am* enlarged by *ka* || Pr *rajavaca* || 4 N *duṣṭuko* || 5 M *dīkūṃ* for *dīpikūṃ* || 6 ΨPPr *māṃlavāṣarpinī* || ΨPPrMp ins. *nāma* before *vidhi*° || 8 After *iti*, ΨPPrMp ins. *kathā* || 10 N *tyaktā śrabhyanturā*; ΨP *tyaktā* for *tyaktās* || N *bāhyā śālbyamāvikrtāḥ* || 11 In Ψ, a later hand notes in marg. the reading which the textus simplicior has in the fourth pāda: [ya]bhā rājā khukhudra[rah] | *iti vā pāthah*. The bracketed akṣaras have now almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12 N *pūṃgalakera āha* || M om. *katham etat* || 14 In bh gloss on *astī*: *gate* || Bh *kusmim̐ści*, p *kasmim̐ścen* || M °*puri*° for °*parisara*° || bhNAΨPPrM *jan̐buko* (N *jan̐buko*) *nāma caṃdarava iti*, p *jan̐buka* *iti nāma caṃdaravaḥ*; Bh and Śār. with us || 15 Pr *sa kaddhāram* || bhN *kṣipām* || 17 In bh by a later hand over *sārameyas* in marg. *kutarām* || 18 N *bhayaṃkārātrava-rasta*° || Pr *pālāyamānāḥ*, Ψ *pālāyamānāḥ* || 19 ΨPM (not Prp) *anupar̥ṣṭah* || 20 In bh, a later hand corrects *yathāgataṃ* to *yathāgate* || 21 N *nīlikā*° || 22 ΨPPr (not p) °*saṃjitaṃ* for °*rañjitaṃ* || bh *saṃvartanāḥ* ||

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1 bh 'syāgamam; N *syāgamanaṃ*, corr. by cop. to *syāgamataṃ*; ΨP *py āgamam*, p *pyāgamanaṃ*; Hamb. MSS., APrMBh with us; Simpl. h *kuṭōbhyaḡataṃ* || ΨP *vijñāte* || 3 bhNAΨBh and Simpl. Hh *viḡdyān*; in h anusvāra del. with gamboge; Simpl. I with us; Pr *viḡdyā*; M *viḡdyān* || 4 bhNΨPPiMp and Simpl. h *chreyam*; A and Simpl. H *śreyam*; Bh *śriyam* Simpl. I *chriyam* || 6 bhNΨPPr *vrajata*, A *biyajata*, Simpl. h *vrajataḡ*, Simpl. H *vrajataḡ*; Bh and Simpl. I with us || 8 Pp 'paṃḡarāṃtasthāḡ || 9 Pr 'hīmaḡ || 12 N *sthagukāṃ* || 13 bh ins. ca after 'dhāratraṃ || N *yena* for *ye* || 15 ΨPPrMBh *rājya* for *rāḡye*; A om. *rāḡye*. Read *rājyaśriyam* with the Ψ-class ? || 16 Pr *pura*, om. *tah* (at the end of a line); ΨPMpBh *purah*; Simpl. Hh *talpurataḡ* || 19 bh *śulakita*°, corr. by a later hand; NΨ *pulakita*°, but in Ψ corr. by cop. || 20 ΨPPrM *tārasuareṇa* || 22 In bh gloss on *vāhitā* · *vaṃcitā* || 24 Pr *pālayitum*, corr. to *palayitum* ||

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1 After *iti*, Pr adds 11 *katha*, Ψ *kathā*, with a small 11 over the line by cop; p *kathā*, P *kathā* || 11 u flourish ||, M *kathā* || 11 || Pr *ṃḡgala āha*, N *ṃḡgalakar āha* || 2 bhNΨPPrpBh *śastāṃḡo*, M *sastāṃḡo*, A *grastāṃḡo* || 3 Pr *adi* for *adya* || N *devapādāṃḡitam* || 5 N *uktigolthāḡa* || 8 bh *anuvrttaṃ*, NPr *anuvrttaṃ* || 9 Pr om. 'py a || 10 p *tathā ca* || Pr *janmāḡi dukkhāḡa* || 11 N *serakāḡṛtti* || 13 Over *ikha* of *mārkhah* cop. of Ψ writes *ṣa*, P *māḡṣah* || 14 bhN *āhāraṇṇ* || M *śāstho* || 15 In bh gloss on *vakti*: *katara* || Before *vakti* in Ψ *rya*, del. again by cop. || Pr *ca* for *na* || Pr *sacako* for *serako* || bh 'pīja, N *pīja* for 'pīha || 17 In Ψ *carati* corr. from *carita* by cop. || 20 ΨP "parokṣaḡ ca, corr. in Ψ by later hand to our reading || bhN *parivattāṇṇavarttinaḡ* || 22 bhN *pratyāsattyaṃ*, corr. by later hand in bh to *pratyāsaktiṃ*; in Ψ gloss on *pratyāsattvaḡ*: *āsannatāḡ* || 23 In Ψ gloss on *avahitamanās sāvadhāna* || 24 P *sadrśyaṃ* || 26 bh *sumustēṇā*°, N *sustēṇā*°, ΨPPrMp *supustēṇā*°, *pu* being corrected in p from some other akṣara; Bh *supustēṇā*°; Hamb. MSS. and A with us. 'We should perhaps read *sumustēṇāḡi*, as the author uses the compound *mustēṇa* p. 137, 13 || 28 bhN *ko* for *kaṇ* || 29 bhN *emptya* || M om. *muhur* || 30 om. *damanakasya* || 33 ΨPPrM 'bhakṣanāḡ ||

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1 bhN *āḡataṃ*; p *āḡamam*, corrected to *ā*°; M *āḡama* || N *tad ya naṃta-ram* || 3 ΨPPrMp *upagataḡ* || N *saṃjivakar* || 4 bhN *rājñā* || 9 NΨPPrp *apūṛva*°; M *apūṛvapratimāṇam viśeṣo* || 10 bhNAΨPPrMp *gat* for *gah*, Bh (reading *pratibhāṛiṣeṣo*) *gah* with us. Śār. also *gah* || 15 ΨPPr 'ciḡḡṛti° || 16 Ψ *jāyate* || 18 bhNPPrMp *saduḡṣaham*, A *suduṣṣaham*, Bh

śuddhṣaḥam ॥ 19 N *drśan* ॥ 22 N *kuhuka*° ॥ 23 M om. *damanaka* ॥
 N *ninimittā*° ॥ 24 ΨP *pararamulhūnveṣinās ca* ॥ M om. *evam etat* ॥ 26
 N *tatra* twice ॥ 27 M *gunayātinaḥ* ॥ M *ati* for *arighnāni* ॥ 32 N
śukrtān yathā ॥ 33 bhNAΨPPrMp *aśambhinnārthamāyādāh*, Bh with us ॥

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1 M om. *uklam* *ca* ॥ 8 N *kaścid* ॥ 10 N *kridataḥ* ॥ bhN 'bhi-
varttate ॥ 12 M *gunād* for *gumaśaranād* ॥ 15 Pr *tvadako* ॥ P *tavām-*
tikām, corr. by cop. to our reading; Ψ *tavāmkilām*, corr. by cop. to *tavāmtikām*;
 M *tevāmtikām*, om. *udgātas ta* ॥ 17 PMP (not ΨP) *gāṃgā* ॥ p *gāṃpti* ॥
 19 N *prthito* ॥ M *sthāpa* for 'sthy *apa* ॥ 20 bhN 'bhārah *saṃ*° ॥ 22
 N *uṣyase*, corr. by cop. to *uṣyate* ॥ Ψp *asmin sarasi*, but Ψ *ma* in margin, *hā*
 having disappeared with the greater part of the margin ॥ 23 Pr om.
viharamānayoḥ ॥ 24 N *ulūkar* ॥

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3 Pr *am* for *aham* ॥ 4 Ψ *uśhārāse*, *iā* being del. again by cop. ॥
 7 P *athu* ॥ ΨPPrMp *rane*, om. *padma* ॥ 10 P *piyasadbhat te* ॥ Ψ 'haṃ ॥
 14 bhNΨPPrp *raṇṇyāraka*°, Bh *raṇṇyāraka*°, A with us ॥ 15 bhN *pra-*
tyūṣe kālē ॥ bhN *piyānukasaṃkham*, AΨPMPBh with us ॥ 17 ΨPM
anupariṣṭo ॥ N *durumittam ca*° ॥ 19 Pr 'pyikarṇam, om. *pūnam*; N
 °*pūrnabānam* ॥ N *ca ulūkanulanukāṭarāni* ॥ 21 bhNΨPPrM *a*° *vi*° *ca*
gostitād iti, p *gosti iti*; Bh *akālacarṇā iti*, A with us. Then ΨPPrMp ins.
12 kathā, P adding ॥ flourish ॥ ॥ 22 P *viśamaśilas* ॥ After *sarvathā*
 (Pr °*thāh*) ΨPPr the figure *12* ॥ 24 N *viśakambhapa*° ॥

Page 74.

2 N, misreading the old-fashioned *yh* of bh, which is almost the same as
 in our specimen, vol. xi, Table II, no 9, l. 3 b *saṃpreṣitā*°, P *saṃpreṣitā*° ॥
 3 bhN 'praśneṣu (N "sn" for "śn") *śrinuṣṭitarah* ॥ 5 In bh gloss on *śiketo* :
bhanyo ॥ 7 M *citra*° for *ricitā* ॥ 8 bhNAΨPPrMpBh *paśkāṇyā*° ॥
 ΨPPrMp 'rinayābhīmāna; Pr *matē*, om. *nam* ॥ 12 N *grāhīṣṭam* for
cittagrāhī ॥ 14 bhΨ *śasya*°; A *śasyabhakṣyah*, Bh *śasyabhakṣyah* ॥ ΨP
āṃśabhā° ॥ 15 P *cittam* ॥ 16 Pr *ivaham saṃkhyam ca* ॥ 17
 bhNΨPPrM Bh 'śikharām, A 'śakharām ॥ 19 bh *bhadamtah*, corr. by cop.
 to *tudā*°; N *pradyamtah* ॥ 20 Ψ 'pryātah, corr. over the line to our reading;
 P 'nryātah, M 'tryātah ॥ 21 M *enam* for *pānam* ॥ 22 M *pratiśarabhigam*° ॥
 N *mālatam* ॥ 24 Pr *upahāyātram* ॥ 26 bhN 'asāśādulubdhā ॥ 27
 bh *tatkarṇayagyaṇaparavānā*°, N *tatkarṇayagyaṇaparavānā*° ॥ ΨPPr 'preṣitah, M
 °*preṣitah* ॥ 28 bhNM *bhūmiprāptāh*, ΨPr *bhūmiprāptā*, P *bhūmiprāptā*·
 Śār. SPA and Bh with us ॥ 29 bhN *roṣo* for *doṣah* ॥

Page 75.

1 bh °śyāmābhasaṃ, N °śyāmāmbhasaṃ ॥ 3 M phalanakatra for phanacakra ॥
 bhN °manayor ॥ 6 Pr mūrse for loke ॥ M ca mūrkeṣu ॥ 9 N °prak-
 ṣanaṇa° for °pramlāna° ॥ 10 M °putrar for °puṭar ॥ 12 ΨPr kāla ॥
 bhNpBh °racitauḥ, AΨPr °caritauḥ, M °varitauḥ. Our reading is that of
 Śār. ॥ N prem, then beginning of kḥo, then blank for one akṣara, then
 cālayan, cū of course being the misread second half of kḥo. In bh this
 passage has no defect whatsoever ॥ 16 Ψ svābhāvāt, corr. to our
 reading ॥ N vimrśateti, ΨPrMp ganayati for vimrśati ॥ 19 M om.
 kuryuḥ ॥ M uṣro ॥ 20 N damanakar ॥ 22 M sāgara° nāma
 vanivā (!); ΨPrp om. vanik; p ins. sārthavāhaḥ after nāma ॥ 23 M
 mūlya°, om. bahu ॥ N °caulakasya ॥ 24 bh (not N) viṭakanāmā u° ॥ 25
 Pr celakabham ॥ 26 Pr viṣame °smiṇ for viṣamā, asmīn ॥ M nā °smen for
 °smiṇ ॥ ΨPrMp sthūnake; the following na is supplied under the line
 in Ψ ॥ 28 bhΨ śasyaṃ, Bh śasyaṃ, A śasṇuṇi ॥

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2 N om. śiṃhaḥ ॥ 3 bhN atas for atha; in Bh the passage is
 altered. Śār. and Simpl. Hh atha ॥ 4 bhNΨP °rūpyaṃ; APrp
 with us. In Bh this passage has been altered with the aid of the textus
 simplicior ॥ 5 N saḥ for sattvaṃ ॥ 7 Pr tamaḥ for talah ॥ M itaha
 for iha ॥ 8 N °citta° for °ṛtta° ॥ Pr sārthavāhaḥ for °hāt ॥ Over
 aragatū, gloss in bh: jñātā ॥ N aragatobhynpapattinā; in Ψ gloss in margin:
 jñātasamāc [the rest -āra?- torn off with part of marg.] ॥ 10 Our MSS.
 except Pr with us paṃcaceṣu, corrected by gloss. of bh to paṃcameṣu, by cop.
 of p to paṃcaceṣu, which is the reading of Pr ॥ 11 bhN ūtyayikāyadī;
 gloss. of bh separates yadī from the preceding and the following akṣaras
 by small vortical strokes over the line ॥ 12 bhNAΨPrp śidamto; in
 Bh this passage is altered ॥ bhN ayam for aham ॥ 15 Ψ reads exactly
 as our text; but a corr. adds a second kiṃ over rthe of puṣṭyarthenēti. The
 r-hook of rthe is in Ψ prolonged to the middle of the horizontal stroke
 of ne (written 𑀭𑀮). Hence PL¹ adopting the false correction and taking the
 prolongation of the r-hook as an ai-stroke, puṣṭyarthē kiṃ naṭi; M puṣṭyā
 kiṃ naṭi ॥ N śiṃhar ॥ 17 In bh gloss on mamōpānayadhvam: yūyaṃ ॥
 bhN teṣaṃ for tato ॥ 18 bhN ūceis for ūcus ॥ 19 N kriḍayā ॥

Page 77.

1 Pr ins. pavatū after bhavatū ॥ N om. paraṃ ॥ 2 bh(not N) āste,
 M asmiṃ for asti ॥ N śrīṃgālu ॥ 3 ΨP vinyapya ॥ 4 ΨP liṣṭatu ॥
 ΨPrMp and Simpl. H om. grhaṃ; BhA and Simpl. Ih with bhN ॥ 5
 Pr upadāśya for udāśya ॥ 6 Pr svāmīna ॥ 8 N diśo for devādeśo ॥

11 Over *pāpādharma*, gloss in bh: *he* || Pr *yaty* for *yady* || Ψ PPrMp *vyāpādayisyāmi*; Hamb. MSS. with bhN || 15 Ψ p *madhānam*, corr. by the copyists to *pradānam*; but the original reading is still well visible || 18 N *abhaya-pradhānam* || 19 Pr *sra* for *sa* || 20 Pr *prayati* || 21 bhN *sra* for *svam* || 22 In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss. however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmākaṃ* || 24 M *ya* for *ye* ||

Page 78.

1 bhN *tasmān asmābhik* || 2 bhN ins. 'pi before *vahni*° || 5 PL' *yaśmin* for *tasmin* || 6 N *nābhigaṇḍhe* || Ψ PPr(not p)M *bhuraṃti* for *vahaṃti*; but cop. of Ψ adds in marg.: *vahaṃti pūṭhah* || 7 Pr *rūcate* || 8 M *tam* for *tān* || 9 bh *mahatī vethā*, corr. by gloss. to *mahatī vecchā*; N *mahatī vaccehū* || 10 bhN *kṣudrāt* for *kṣudrogāt* || 11 N *paralokasya pra*° || Ψ PPrp *śarīra*°, M *śarīre*° for *śaśarīra*° || 13 N *bhrtyeṣu* for *bhrtiyasyu* || 16 Ψ P(not PrMp) om. *prāptam* || 19 Pr *devasyāpyūyūtānā mama* || 20 bh *svarggaśaktir*, N *svargaśaktir* || 21 N *mrrtyo* || 22 In Ψ *pailam* corr. from *maḍam* by cop. || 23 Ψ P °*bhakiṇāt*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *ṛ*, looks like part of the *ṛ*-stroke with a dot to its right, the angle being not closed ||

Page 79.

5 N *prāpta* || 6 Over *apasara*, gloss in bh: *traṇ* || Pr *tathānuṣṭītaḥ* || 8 PPrp °*dhāraṇam*, M *prānam* for *prānadhāraṇam* || Ψ PPrMp add. *yataḥ* after *uktaṃ ca* || 12 bhN *śvalpakāyaś ca jñ*° || Between *śvajūṭiyaś ca* and *nakkā*°, bhPPr ins. *ścūra*, N Ψ *śrūca*, M *śiūva*; p *ścūravaca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || 13 N *drīpi* for *prānāḥ*. This seems to have been, in some previous MS., a correction of the faulty *drīpi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || 16 Ψ PPrM *etadarthaṃ* || M *saṃgraham* for *saṃgraham* || 17 M °*vasāṇeṣu* for °*rasāṇeṣu na te* || 18 N *aparasaratu* || Ψ PPrp *prābhūṃ*; Pr om. *svaprabhūṃ* || 19 N *drīpi* (see remark on 79, 13) || 20 N *sarggāśāḥ* ||

Page 80.

1 Pr *śobhanāny* (om. *vacanāny*) || 3 Ψ PPrMp *vyāpāyāmi* || 4 Pr *yuktaṃ muktaṃ* || 5 bhN Ψ PPrp *nakhāyudhatvāt katham*, M *nakhāyudhatvā katham*, A *nakhāyudhatvāt tat katham*, Bh *nakhāyudhas tat katham* || 7 N

manasyāpi || 9 In bh, *viññāpayāmi* has been corrected, perhaps by cop., to *viññāpayāmi*, but the correction is not very clear. N with the other MSS. || 12 N *mayobhaya* || 13 bh *pa*, N 'pa for 'pi || M om. *nti tūṃ ga* || 14 N *prejita*, a misreading originating in the old-fashioned form, which *jñ* has in bh; see remark on 74, 1 || M om. *yāṃ gatiṃ* || 16 Pr om. all between 'nayo and *bahavo*, l. 21, inserting the missing text after *rājā*, l. 22, and repeating the words from *bahavo* to *rājā* incl. || 17 N om. *taḥ a*, writing *bhaktuloḥaṃ* || 18 After *iti*, ΨPrMp add *kathā* 13 ||; P adds a flourish || 20 bh *grīkraparicāra* and 'paricārū || 22 N *linyeta* (*pse* in bh resembles *ne*); M *lipsate* || bhNPr (in both places, see above, l. 16) 'pravaritas, M 'pravaritas, p 'prasūritas; AΨP with us; Bh 'pratūrītas cā || P vicāritas-turājāvicārākṣamo for vicārākṣamo || 24 P *paricūro* || 25 ΨP *āhaḥ* ||

Page 81.

3 Pr *pathyodanam* || bh *mahāmjanastambhām*, corr. by corr. to *mahājana-stambhā*; N *mahājanastambhām* || 6 ΨPrp *bhayānakam*, P *bhakānakam*; M *bhayānaka* || 8 In bh gloss over 'dupasurpanam: *sevā* || ΨPp *evāśreya*, in p deleted again || N om. *iti* || Gloss of bh in margin *rathakūreṇōktam* || 10 M *bhaktavyam* || NΨPrMp *bhrātrjyopa* || 11 N *tataḥ* for *yataḥ* || 13 bhN *bhaktā* || ΨPrMp om. *ghṛta*, which in p is supplied in the margin || 14 A 'sākhavartti; Bh with us || N 'khūdyā for 'khūdyakā || 15 Pr *kṛtāyā* || 16 Ψ *pradatta*, bhN *pralattā*, corr. in bh by corr. to our reading || 17 Ψ *pratyaham āgaṃtavyam*, but *trū* add. in marg. by cop. || 18 M om. *ca* after *evam* || M *pritiṣṭvām* || 19 In bh gloss on 'vīhitasauhitayā: *trptah* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gucchāsi* ||

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4 Pr 'māsena || 5 ΨPrp *tat śrutvā* || Over *kariṣyāraḥ*, gloss in bh: *āvāṃ* || 7 N *bhavatopi* || M *viśeṣam*, om. *viśeṣam bhakṣya* || 9 N transp.: *atha ra' sīṃhaṃ dūiād eva duṣṭa* || 11 bhN jump from the first *ārūḍhaḥ* to the second *ārūḍhaḥ*, l. 12, om. one of them and all between them || 12 Pr *āyāṃtam* || 15 After 'yāśrītānām, ΨPrMp add 14 *kathā*; P adds a flourish || 17 M *mṛdu nāny*, om. *nā salilena khanyamū* || 18 In bh gloss on *avapūṣyanti*: *nāṣaṃ prāptuṃcāṃti* (!), in Ψ gloss by cop. *hināni bhavāṃti* || 19 In bh gloss on *upejāpa*: *bheda* || 21 Pr om. *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || 22 N *ye* for *yān* || Pr 'saṃdhais || 27 Pr *sukhāvaddhan* ||

Page 83.

2 bhAΨPrMpK unmetrically *dvipaturagasacūmarāḥ*, N *dvipaturagasamācarāḥ*; Bh with us || 6 bhΨPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

lāl apy || bhN *uktam* for *ayuktam* || 9 M om. *ca* after *āha* || 12 N *ñidūbbhād* for *ñittūbbhād* || 13 Between *etat* and *damanakah*, M ins.: *dama-*
naka āha | *katham etat* || 15 bhNΨPPrM *jūṣa*°. Corr. of bh writes *ū*
 over *jū*; ApBh with us. •As to the origin of the corruption see the form
 which *jḥ* has in our Table II, no. 9, l. 3 || 17 N *parivrtā* for *pativratā* ||
 18 N *datukāmābaddhaphalā*; Pr °*lāradhā*°; M °*śalā* for °*phalā* || 20 M
prasave || ΨPp *taṭṭibho*, in p corrected || bhN *natv* for *nanv* || 21 N
prasuvēli || 22 Pr *abhyarthah* || bhNΨPPr *sa dūram*; correct our text,
 which gives the reading of ABh || 24 ΨPPrM (not p) *eva* for *eṣa* ||

Page 84.

2 N *dṛṣṭvaiva* || M om. *durūśadam koṇayati* || 3 N *grīṣmūlapas tu*° ||
 4 N *madāmdhasya nāgasya* || Over °*nāgasya* gloss in bh: *gaja* || 6 Pr
maru, om. *ti* || M *prabhāke* for *prābhāṭike* || 8 M om. *kumbha* || 11
 Over *apahara* gloss in bh: *tram* || In bh gloss on *matto*. *sakūśāt* || N om.
pādas d of āryā 320 and ab of āryā 321 || 14 Ψ om. *sū*, but cop. supplies
 it in marg. || 16 N *hānyā* for *hāsyō* || bhNΨPPrMp *bhaviṣyati*, A *bha-*
viṣasi, Bh *bhaviṣyasi* || 17 In bh gloss on *hadate*: *karoti* || 18 Ψ
rātmanah || ΨPPrM om. *svayaṃ* || Pr *sārāsūre*, om. *iti*; ΨPp (not M) *sārā-*
sāreti || *veti* all our MSS. || 19 Pr *ākhū* for *ātmū* ||

Page 85.

2 N *kāṣṭābhṛṣṭo* || 3 N *ñidūbbhar* || 5 In Ψ *nūma* added over the line
 by cop. || 8 ΨPPrMp transp.: *sara idam* || Pr *anya* || 11 N *riyogah*
du°, ΨPPrM(not p) *riyogāt dukkhāc* || bhNM om. *ca*, writing bhN *dukkhād*,
 M *dukkhān* || 17 ΨPPrMp *sahānetum* || 18 bhN *asty*, ΨPPrM(not p)
abhy for *asty*; Bh with us; A *asty apāyaḥ* || 19 bhΨ *daṃṭasaṃdeṣena*,
 but in Ψ the *e*-stroke deleted again by cop., N *daṃṭasaṃdeṣena*; A *daṃṭam* |
sadaṃsaṃdaṃṭsena, Pr with us ||

Page 86.

1 ΨP *pyasti*° for °*yaṣṭi* || 2 N *bhaviṣyati* || 4 ΨPPrMp °*nagarsyō-*
pari°; ABh with bhN || 7 M *śrutvā palāl*, om. *sannamṭiyuṣ cū*; Pr ins.
am after *cāpalāl* || 8 bhP(not p) *bravan* || Ψ *eva vāśrayāt*, corr. by
 cop. to *evāśrayāt*; hence PPrMp *evāśrayāt* || 9 Pr *nīlitaḥ* || 11 N
 om. °*hṣṃ* || Before *iti*, bhNAΨPPrMp ins *apī* (*hitakūmānām apī iti*),
 Bh with us || After *iti*, ΨMp ins. *kathā* 16, PPr *kathā* || 16 || P adds
 flourish || 13 ΨPPrMp °*matīs tathā* || 14 bhN *ete* || P *mukham* ||
 In Pr gloss by a later hand on *yadbhaviṣyo: dairaparo* || 15 M *sū kathartī* ||
 17 bhNA °*drahe* for *hrade*; in bh gloss over °*drahe*: *hrade*; Śār. 43, 8 with
 ΨPMP || M *mahākāyo*, om. *yās tīa* || 18 N ins. *ca* after °*vudhātā* || 20
 Pr *matyabandhānām* ||

Page 87.

1 Pr *parevo* || 2 Pr *apicchinnam āsrotasaṃ*; in Ψ, *ari*° corr. from *api*° by cop. || 3 N *tatsamayoparitū*[corr. by cop. to °*ta*°]*karmanā* || 7 N *tā* for *vā* || M om. *vā na vēti* || bhN *cēti* for *vēti* || 8 Pr *parivaktum* || 9 Pr om. *ca* || 11 Pr *suddhyati* || 12 bhNΨPPrMp *eva* for *eṣa*; ABh with us || 14 bhΨPPrM °*same**te*; ABh with us || 16 bhNAΨPPrM *jalaśyāṃtar*, cp. Śār. 46, 1; pBh with us || 17 bhN *jalād* || 18 N *sthitaḥ* for *sthāpataḥ* || bhN *jalāśīyaṃ*, Bh *jalāśraye*; A with us || N om. *pravīṣṭaḥ* || 19 bhNBh *samullasan*; A with us || Pr °*laguṣṭa*° || bhN °*jarjitaśarīraḥ* || 20 Pr *taḥ* for *tatḥ* || 21 N *brāṣṭ* || After *iti*, p adds *kathā*, ΨPPrM 17 *kathā* ||

Page 88.

1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr. || 4 Pr *devaḥ*, bhNp *va* for *divaḥ*; in N, *h* has been added subsequently || 8 bhN *śiśūnām* for *śūnyam* || 9 bh transp.: *yad ā° me*; N with the other MSS. || 11 ΨPPrMp ins. *yan* before *na* || 13 For *bhadre* Pr *tī*[this corr. from some other akṣara by cop] *tī*, with *bhī* add. over the line || ΨPPrMp *yad* for *yūad* || 14 Pr *āyaputra* || 15 ΨPPrM *samudre vīgrahaḥ*, but cop. of Ψ adds *na* exactly over *dre*, p *samudrena vīgrahaḥ*, corrected by third hand to our reading || 16 M *apidaivātmatāḥ* || bhN *samutsakaḥ* || 18 N *prāha* || Pr *prīyaṃ* || 20 Pr *kr̥t̥o* ||

Page 89.

1 In Ψ gloss by cop on *vīprud bīṇḍu*; the same gloss in p by third hand || ΨP °*vāhinyāṃ* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *caṃcīā* incl., but this repetition is bracketed by cop. || Pr *āśrayethajalputena* || 2 N *prāha* || 3 ΨPMP (not Pr) *anirveda* || bhN °*sannibhāḥ* || 5 N om. *yataḥ* || 6 Pr *pau*, om. *ruṣaṃ* || 10 M ins. *hiṃ* between *api* and *vīhagūn* || 12 bh *samudro*, and an *o*-stroke over the line, corr. by corr. to *samavā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jahadurjayah*, *jaha* being again corr. into *hi*, the reading being now *samavāyo hi durjayah*; but the corr. adds beneath the line *samudāyo hi*; N *samavāyo* for *samudāyo* || bhN *hi durjayah* for *jayīrahaḥ*. Hamb. MS. II *balāvahā*; Bh *samavāyah sadurjayah*, A with us || 13 The *s* of *āventyate* in bh is so small, that *stya* looks almost exactly like *dya*; hence N *āvedyate* || 15 bhNAΨPPrMp *caṭakū*; but cp p. 90, ll. 3 and 15. Bh with us || 16 bhN *mahatāṃ ca vudhena* || 17 M *tittibha prāha* || 19 Ψ °*gahane pra*°, corr. to our reading by cop. || 20 Pr *saṃtatikāler* for *saṃtatir* || 22 N *caṭakayūgmaṃ āśritāṃ* ||

Page 90.

1 In Pr gloss on *puskarā°* by later hand. *śudādamdena* (!) || P *śrannāni* ||
 2 Ψ *caṭakayugā*, writing the following *laṃ* so as to cover part of the wrong
 ā-stroke; P *caṭakayugālaṃ* || 3 N *sthūpatya°* for *śrāpatya°* || 5 M
tadadu [2nd hand adds *h*] *khita*, om. *dukhha* || 8 bhΨPPrMp om. *ca*
 before *mūrkhānāṃ*; bhΨPPrM insert it after *mūrkhānāṃ*; NABh Hamb.
 MSS. with us || 11 ΨPPr *taddukkkhāl* || Pr *anertho* || M *niṣerātā* ||
 13 M *upatīṣṭa* || 15 ΨPPr (not p) *caṭakā*, M *chaṭakā*. bh seems to
 have had originally our reading, but corr. to *caṭakā*; N with us || N *madān*
ma saṃ [*saṃ* deleted by cop.] *ma saṃlāna°* || 17 bhNAΨPPrMBh *kṛṇṇu*,
 see above, p. 32 || 18 bh *vinarttate*, but *ti* del. by cop. N with us || M
 om. *viṣamāsu* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;
 but with bhNPi the Hamb. MSS. have exactly the same readings as our
 text, except Hamb. MSS. *kṛtaṃ* for *naraṃ* || Pāda c in M only *upakṛte*
yoh || 22 Pr jumps from the first *ayūl* to *ayūl* 91, 2, om. one of them and
 all between them || 23 N *sarpo* for *sarīro* ||

Page 91.

1 M om. *tathū ca* || 3 Pr *unrttiḥ* || 4 Pr om. *paraṃ* || 6
 bhNAΨPPrMp *caṭakayā*; Bh with us || 7 bhNAΨPPrP *caṭakā*, M *caṭa-*
kāṃ; Bh with us || 8 N *sāhūgyaṃ* || 9 N *maksikā prāha* || N *bhadre* ||
 10 N *janāṭūko* || 13 ΨPPr *rikalpyante*, M *rikalyaṃ* for *rikalpyante*. In Ψ
 gloss by cop. *rikalpyaṃ na prāpī[arvāṃ]* 1/11 2 *jñāyā* The bracketed
 syllables I supply by conjecture. In the MS. they are torn off with part
 of the margin || 16 In bh *janasya* corr. to *gajasya* by corr. , N with us ||
 N *gatā* for *gatū*, M *gatāsyā* for *gatū tasya* || 17 N *unmīlita* || 18 Pr
taṭa°, om. *garlū* || 19 N *julaśraye* || bhNΨPPiMp *mukṭiā* for *matrū*, in p
 corrected to our reading, which is that of A. Bh *gatū* || 20 bhN
patitaḥ, *ta* being corrected by the copyist of bh from *tīa* || 21 ΨPPrM
nimāṭlāksaḥ ||

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1 bhNAΨPPrP *caṭakā*, M only *vata*; Bh with us || After *ti*, Ψ adds
 || *kathū* 18, P *kathū* || 18 || flourish || , Pr p 18 *kathū*, M *kathū* || 18 || 2
 bh *suhṛtsamudāyena*; N *suhṛtsamudāya imā na* for *suhṛtsamudāyena* || N om.
iti || 5 N *tenaīam* for *nāīam* || 7 N *“loha”* for *“loṣṭa”*, omitting
nicayāḥ and the following words to *śya* (excl.) of *mahodadhīrigrahaśyo*, l. 9 ||
 bh *nīcayāḥ* || Pr *pūīayāmīḥ* || 9 N *prāttakālaṃ* || 10 N *nyagrodha-*
vāṣī || 11 M *ūśyati* for *dāśyati* || 12 N *śrīāyaṃ* || M *īrdhū ye*, om.
nām te *īrdhā* || N om. *hi* || 22 bhN *kāle kramāt* ||

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1 Ψ *kathācit* || 2 M *ākārārtha* || 3 Pr *haṃsāvāsedu* || 4 M *kṛtāhārā* for *°vihārā* || 6 bhN *°baṇḍha* for *°bandhana* (N *°vyasanam*) || M *ma* for *mama* || 7 N *sarvēpi vi* || bhNA Ψ PPrM (not p) *ma*, in A visarga added over the line; Bh with us || 9 M *athāsan prāha* || bhNA Ψ PPrBh *kuruta*, M *kurut* M's reading is to be explained by an aistroke of *°तिस्* (i.e. *°lais*) l. 12, whose left-hand end goes exactly to the nether end of the vertical *ta*-beam and which looks like *virāma* || 10 Ψ PMp *saleti*, Pr *saleti* || M *hir* for *bhavadbhīr* || Ψ PPrMp *mrtarūpenā* || 14 Ψ PPrP *visrabdhāmatinā*, M *viśvaśāmatinā* || 15 L¹ ins. *sa* after *kramena* || N *sarvepi* || N *°mili* for *°mali* || 18 After *iti*, Ψ Pr add *kathā* 19 ||, P *kathā* || 19 || flourish ||, M | *kathā* || 19 ||, p *kathā* 10 (!) || 19 Ψ PPrMp ins. *pi* after *sarve* || N Ψ PPrP only *haṃsūptikaṃ*, M *haṃsātikaṃ*; ABh with bh || 21 M *eka* for *eta* || 22 Ψ PPrM *ākraṇḍaraveṇa* || 23 M om. *°pi* after *garuḍo* ||

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1 bhN *samāyātaiḥ* for *samaye taiḥ* || M *°vyogakaṃ dukkhaṃ* || 2 N *patirājñe*, corr. from *patirājñya* by cop. || 3 bhN *°jūsto* || 5 In bh gloss over *pracchannam*: *guptam* || 6 M *huduh* (sic!) ; Pr *hudah ke*, om. the following akṣaras to *nagātiro*, l. 10 || 10 Pr *ta* for *tatra* || 12 Pr *sarvattaiḥ* || N *°lacuṃ* for *°lanuṃ* || 13 N *upagato* || 16 Pr om. *tan*; Ψ PMp om. *ta* of *tan*, writing *nnūnam*; in p *ta* has been supplied by 2nd hand || 19 After *iti*, Ψ ins. *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish ||, M *kathā* || 20, p *kathā* 19 ||

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1 N *prāha* for *āha* || 2 Ψ Pp *abhikṛti* || 3 N *garuḍa prāha* || 5 N om. *na* || 8 M *tatah* for *tat* || 10 M om. *na* || 11 Pr *kalaval* for *putraval* || N *lābhayan* || bhN Ψ PPrP (not M) *chreyam*, A *śreyam*; Bh with us || 14 N *samānitās* || 16 Pr *ālokyā*. In Ψ , *avalokya* has been corr. from *ālokyā* by cop. || Pr *pramyōtāca* || 18 bhN *bhagavan lajjāyā* || Pr om. *muyā* || 19 bhN *cchalutām* || 22 N *bhagavatā muktam* for *bhavatā* ||

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1 In bh, *samudrād a°* has been corr. by corr. into *samudrāṃḍgākāṇy*, which is also the reading of N || M *saṃtoṣāsuri°* || 2 bhN *gacchāmaḥ* || 3 Pr *ānuṣāsiraṃ*, Ψ PMp *āgneyaśaraṃ* || 5 bh Ψ P *°cakitaṃ sakala°*, in bh corr. to our reading by cop. || 8 N *ajñāyeti*. After *iti*, PMp ins. the number 21, omitting *kathā* || bhN *avagataḥ tatvārthaḥ* || 10 bhNA Ψ PPrMpBh *prāśastāṅgaḥ* (N *°ṃga*). Cp. Śār. 47, 4, and above, 70, 2. In SP and Simpl.

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pīa* || 13 N *utthāya* for *uktvā* || M *karāṣakāśaṃ* || 14 bhNΨPPrM *bhīṃdītau*; ApBh with us || N *karāṣaka prāha* || 15 bhN *jñāsyasi bhavān* || N *karāṣaka prāha* || 17 bhN *ivāmbhasā* || 18 N *damanaka prāha* || 20 N om. *hi* || 22 N *kṣamayo* || N *nīṣṭā* for *viṣṭhā* || M om. *vā nīṣṭhā* || N *yasyeham* || 24 N *damanaka prāha* || 27 bhN *pūvāpakārinām* || 28 PL¹ *anyatra* for *anyac ca* || bh *vihato*, N *vihato* for *nīhato* || bhN *eva* for *esa* || ΨPMp (not Pr) *bhaviṣyasi* || 30 N *caturakopamā* || 31 N *karāṣaka prāha* ||

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2 bhN °*caturakūśamku*° || 5 ΨPPrMp *āśrutah* || 8 ΨPPr (not p)M om. *te* || 11 N *svāmi* || N *buddhipravena* || 12 N *tathā* for *yathā* || N ins. *ca* after *vyāpādayati* || 13 bhNAΨPrp *akṛtaṃ*; PBh and Simpl. MSS. IIh with us || 14 In Ψ gloss by cop. on *tūp*: *buddhīm* || 17 N *varīṣyāmi* || PrM *tataḥ*, ΨP *tata* for *tac* || 18 ΨPPrMp om. *bho* || 19 N *adhikaḥpaḥ* || 20 bh *digunālābhena*, corr. to our reading by cop. || 21 Ψ *prūnaṃ bhavati*, but *yātrā* supplied by cop. under the line || 22 N *śaṃkukarna pūha* || 23 M *evaṃ dera* for *etaḥ eva* ||

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3 bh *tataścaścaturaka*, the first *śca* del. by cop. || 5 P °*āślasamayā* || 6 N *caturaka prāha* || N *tram* for *eram* || 9 Ψ *idatm* || ΨPPrMp *eva* for *evaṃ* || ΨPPrM *pratīpanna* || bhN *śiṃhamatūhato* || 11 Pr *āha* for *āsa* || 12 N *śrīhaṃ* for *śiṃhaṃ* || 16 N *kravyamukha prāha* || 19 N *caturagenā*° || 21 N *kenūpi*, *pi* being deleted by cop., who continues *gram* || bhN *uśtram* for *uśtra* || 22 N *vyāpādaya ity* ||

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2 N *dehāṃ gataḥ* || 3 M *kimcint ta śrītya* || 5 M *evaṃ sminn* for *etasminn* || bhNAΨPPrMpBh *dūserakanātho*, M *dūserakūnātho*; Simpl. MSS. H *mahūdāserakasārtho*, I *mahūdāserathakasārtho*, h *mahān dūseraja*[*ja* del. by corr.]*kasārtho* || 6 ΨPPrM *grīvābaddha*° || bh(not N)AΨPPrMp °*ṭanatkūra*° for °*ṛanatkūra*°, M *grīvābuddhavarhātū*[corr. to *ta*]*ghaṃghaṭhaṇatkūrakūri* || N *saṃgati* || • 7 ΨPPrMp *śiṃhaś caturakam* for *śiṃ° ja*° || 10 bhΨPPrMp *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || 11 bhNAΨPPrMpBh om. *mām* || 12 N *caturaka prāha* || 15 bhNΨPPrMp *grhī*° (in bh corr. by cop. from *grahī*°) for *grahī*°, M *gahī*°; Bh *grhīṣyāmi*, A *grahīṣyāmi* || 16 M om. *pitr* || 17 N *grupaiti* for °*bhyupaiti*° || 20 After *iti*, Ψ ins. *kathā* 21 ||, PPr *kathā* || 21° P adding

flourish ||; p *kathā* 21, M *kathā* 21 || 21 N *taddanyendāpi* || 22, N *nirjanaranam* || Pr *srāmi* || PL¹ *ca* for *hi* || 23 N *dūrastho smāti no svaset* || 24 bhM *dīrghe*, corr. in bh by corr. to *dīrghau* || N *bāhu* || ΨPPrM *pramālinām* || 25 Pr *vānūsarāmi* || N om. *matrā* ||

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5 Pr *nitya* || APrM *anāyikṛtaṃ* || 8 bhPrMp *°vikīrtita°*, ΨP *°cīkīrtita°*, N *°vikīrtita°*, in p corrected to our reading; ABh *°vikīrtita°* || N *svaśṛṅgābhyaṃ* || 9 bhN *kaśmāl* for *taśmāl* || Pr *apitya* || 10 Pr *karakāḥ* || N *paraśpara* || bh *sūkṣepaṃ*; the cop. writes 2 over *kṣe*, 1 over *paṃ*; N *sūpekṣaṃ* || 12 M *tata* for *tatas* || M om. *na nītitattvaṃ* || 16 Over *arudhinā*, cop. of Ψ writes *yā dhavitā*, N *traṃ vidhinā* || M *dadodyamau*, ΨPPr (not p) *daṃdodyamau* || 19 ΨPr *sāmaivī°* in Ψ corr. from *sāmmaivī°* by cop.; P (not p) *sāmerā°*, M *sāmnervā°*; *sāmmaivī°* also Hamb. MSS and ABh || 21 Pr *mūha* for *mūḍha* || bhN *maṃtrapadam* || 23 N *sāmādi* || Pr *daṃḍamaryamto* || 27 M om. *sūldhik syāt tatra* || 31 Pr *satrahitā* ||

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2 In Ψ gloss over *balavatām* by cop: *eleśām* || bhN *upāyāḥ krānti°* || In Ψ, gloss by cop. upon *°yākrānti°*: *prasura* || 3 ΨPPr (not p) *atibhūmigato*, with gloss in Ψ by cop.: *ahaṃkāra* || M *gūto* for *gato* || bhN *ātmā vi°* || 5 Pr *yā* || bhPr (not Ψ) PMpBh *labdheṃ°*, N *labdheṃ*, A *labdhe°* || Pr *°nigrahā* || 6 bhN *dharmena yā* || 7 M *saṃjagale* || 9 Cop. of Ψ om. the words *tad yathā* &c. to so excl. line 10, but supplies them in marg. || 10 P *°vibhāgme*, L¹ *°vibhānma*, PrM *°vibhāgena*. The readings of PL¹ are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PrM took it for *ga na*. The first *o*-stroke before the akṣara was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L¹ took it for the initial stroke of *n* || After *iti*, ΨPPrMp ins. *pañcāṃgo maṃtraḥ* || 11 Over *mahātyago*, gloss by cop. of Ψ: *vināśa* || bh *taṃdava*, the corr. writing 1 over *va*, 2 over *da*; N *taṃvaṇḍa* for *taḍ atra*; ABh with Ψ || 12 N *vinipātaś* for *vinipātapratīkāśa*, Ψ *°kāraḥ kāryasiddhiś cēti pañcāṃgo maṃtraḥ*, the words from *sōyam* incl. to *maṃtraḥ* incl. being bracketed by cop., who writes again *sōyam* and the following text to *°kāraś* || bhNΨPPr (not p) MBh *bhinnasaṃdhanāṃ*, A *bhinnasaṃdhyānāṃ* || 15 N *pātayitūśakti* for *pā° a° śaktir* || ΨPPrMp *eva* for *astī* || Pr *nākho vṛddhartum* || Bh *utrapīṭi*, M *utripīṭi*, Pr *utlipīṭi*, bh *ṣaṃkanikāṃ*, N *ṣaṃkanikūṃ* for *utripīṭi*; cp. WZKM. xx. 402; AΨP with us, Simpl. MSS. H *utrapīṭi*, I *utrāpāṭi*, h *atrānūpāṭi* || 18 N *catuprabodhanāṃ* || ΨPPrMp

ivāṃdhakṛt ॥ 21 Pr ins. *karaṇ* before *karaṭakaḥ* ॥ M agāt for *agamat* ॥ 23 bhNΨp *nīcamanānu*°, in Ψ corr. to *nīcamanonu*°, which is the reading of PPrM; in p first corrected to 'no', then to 'lā'; in Ψ gloss: *bhataṃti*. Sār. SPc, ABh with us. Cp. SPK; n(v) *nāṃcamatūnūrttino*; Simpl. MSS. HI *nīcajanānūvarttino*, h *nāṃcajanānūvarttrino* ॥ 26 P *saṇanna*°, NAp *saṇpanna*°; Bh with us ॥ 27 N *pariyāsa* ॥ 28 M *vidā*° *śmanmaṃtrinā* ॥ 31 Pr *vivikta rājānaṃ* ॥ N *icchāmi* ॥ N *kiṃ na tsu* ॥

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1 ΨPPrM om. *kiṃ ca* ॥ M *puruse*; in Ψ gloss by cop. on *paruse*: *kathore*, r torn off with part of margin, e still visible ॥ Pr *adveṣyaṃ* ॥ 2 PPr *śāvyam*, M *soṇyam* ॥ bhN *ca* for *hi* ॥ 5 Pr *śācyena* ॥ 7 bhN *puruṣena* ॥ 9 M *tathā ca* ॥ Pr *bhṛtyayutā* ॥ 10 bhNAΨPPrMp *vinūḍadheh*; Bh with us ॥ 13 N *gatī* ॥ 15 Cop. of Ψ gloss on *mahūn*: *puruṣa*, and on *pranunno*: *prerita* ॥ Pr *dhāratāṃ* ॥ 19 ΨPr *śrūmi* ॥ ΨPrMp *śūḍghuṇo*°, PL¹ *śūḍbhuno*° ॥ 21 Pr *kārmuke* ॥ 23 ΨPPrp *ākhyānam*; M om. *ākhyānakam* ॥ Pr *āyate* ॥ 24 bh *nagnaḥ*, corr. by corr. to *nagna*; N *nagnaśravanako* ॥ 26 N *damanaka prāha* ॥ 28 N *ayolhū*, M *ahodhyā* ॥ 30 M *pratipannā*; in bh gloss on *vipratipannā*: *garitūḥ* ॥

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1 M *rājānataḥ* ॥ Pr om. *ca* ॥ M *vinūḍhiko* ॥ 2 M om. *ca* after *evaṃ* ॥ 3 M *badrasacīnam* ॥ 4 ΨPPrMp *śramanakaḥ* ॥ Pr om. *purīm* ॥ 5 In N, *praśna*° by cop. corr. to *praśra*° ॥ 6 N *drekkāna*°, bh *drekāna*°, the corr. adding visarga after *dre*, ΨP *drekvāna*° (𑀅 being often written 𑀆 in MSS.), Prp *dreṣkāna*° ॥ M *vitūculu*° for *ciutāculuka*° ॥ In Pr *mūla*° corr. by cop. from *mūtra*° ॥ 10 N om. *para*° and the following words to *paraṃ* excl. ॥ M *paravittacottāras* ॥ 11 Pr *phalā* ॥ bh *jñāsyasi* (in spite of *bhavan*) ॥ 12 ΨPPrMp om. *ca* after *ekadā* ॥ 13 PrMp *rājabhāṣanam* ॥ Pr *anuvīśyāha* ॥ 16 bhN *tataḥ* for *gataḥ*, corr. by corr. of bh to *gataḥ* ॥ 18 NΨPPr *prastavyah* ॥ Ψ *param* [new line] *kan*° ॥ 19 Over *ācūrya* and *mahārāja*, cop. of Ψ gloss: *he* ॥ Pr om. *svargaṃ* ॥ 21 N *sārvopape* for *sarvāny api* ॥ 23 N *rājapudāmtikam* ॥ M *svamāna* ॥ 24 ΨPPrM *ekāṃtopavāsītamaṃtri*°; p *ekāṃtāśrītamaṃtri*°, corr. from another reading ॥ M *naiva* for *tenaiva* ॥ ΨPPrMp *śramaṇena* ॥

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1 M *vadakamalaṃ* ॥ 2 Pr *jaya* ॥ M *jayatu devānāpriya itī* ॥ 4 After *āha* N *mahā[rāja sarvadineṣu svarggaṃ gacchāmi]bahūnām* &c.; the brackets by copyist ॥ 5 M om. *śrūyate* ॥ 7 N *yad* for *yady* ॥ 8 Pr *uktā* ॥ 9 Pr *skṛtvā* ॥ 11 ΨPPrM *atī* for *itī*; ABh with bhN ॥ N *tva*,

then a dot indicating one missing akṣara, then *se*; over *tvarase* in bh gloss *tvam* by corr. || 14 Pr *kūcimi t* || 15 Cop. of Ψ gloss over *deva*: *he* || N *asmi* for *asmin* || 19 In bh gloss on *prātiseśmakū*: *pāṭṭōṣi* || 20 PL¹ *paśyāsthāham*, M *paśyāsvāhām* for *paśya*, *amba*, *aham* || In bh gloss above *kenāpy adṛṣṭena*: *ākāśavānī* || 22 Corr. of bh adds *h* after *vrahmana*; cop. of Ψ gloss over *vrahmana*: *he* || M *gyānruta* || 23 After *parama* Pr repeats the words *vrahmanas tasya vrahmaṇi* &c. l. 18 to *śrutā* l. 22 incl. || N *°pramoda-pūrnāmāna* ||

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2 NΨPPRp *tyajātām* || 3 M om. *nādrtya* || ΨPp *°vācchalyū* || M *stanapayitū* for *snapayitrā* || 6 Pr *°cēsmikū* || bhN *virāhotsavām*, in bh corr. by corr. || L¹ om. all between *avalokya* and *taduparodhād*, l || 7 bhN *tavījñā*, in bh corr. to our reading by corr. || 9 ΨPPRp om. *param* || 10 M *mūḍha*, Pp *mūḍho* || N om. *sarpasya* || 11 N ins *sa* before *sarśeśam* || 13 Pr *kurkkuta*°, N *kurkuta*°, M *kukuta*° || M *prāptam* || 14 N *°samudbhāva*° for *°sadbhāva*° || N *°saṃśrayanī*°, om. *°ya*° || N *°grāhe* || 17 N *uktah 'sāv* || ΨPPRM *svaputrayogyām* || 19 ΨPPr (not p) M om. *tato* || 20 M *gulyātām* || 23 bhN *°vistārīta*° || 24 Pr *abravan* || Pr *sadbhi drśam* || N *idrśim* ||

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1 bhN *satair*, corr. from *savair* by cop., ΨPPr *savaira*, M *savira* for *survair*; ABh with us || ΨPPRM *uḍ°* for *eiḍ°* || 2 M *grahopavistambhita*° || PL¹ *tathū* for *tayū* || 3 M om. *vīdambanayā* || 4 PL¹ om. the second *pāda* || 5 bhNPr *kanyū* || M om. one *sakrt* || 6 M *pūṇyamrvānirmmitam* || 12 bhN *nāmā* || ΨPPRp *māheṇdra*° || 13 ΨPr *saṃyūtam*, corr. by both copyists from *saṃyūntam*. A with us, Bh *saṃyūtam* || 15 N *śuka prāha* || 18 N *yama prāha* || P₁ *kātraḥ* for *kālāḥ* || 19 ΨP and first hand of p om. *taṃ* after *ca*; in Ψ it is added over the line, perhaps by cop. || 20 Pr *eva* for *etaj* || 22 ΨP *evākulita*°; p *evākulī*[3rd hand adds *bhū*]ta°, M *evākulīkṛta*° || 23 Pr *to* for *tato* || 24 N *asyokte* for *asya* | *iti* ||

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1 After *iti*, Pr adds 33 || *kathū* ||, ΨMp add 23 *kathā*, P *kathā* || 23 || 2 M *kanyākṛta*°, bh *kanyāntaravadanāyātā*, corr. by cop. to *°ntaraparavinīyātā*; N *kanyāntaravadanāyātā* || 3 M *sā rppena* || 4 ΨPPRp *ārābhāḥ* || 6 Pr *paramapurusa* || 11 bhN *anubhūtam*, ΨPPRp *anubhūtām*; ABh with us || 12 Pr *pūrvo sthitas* || 14 N *patnā* || N *vārttā*°, om. *sneha* || 15 After this line Pr adds *kathū* ||, ΨMp add. *kathū* (M adds *i*) 23; P *kathā* || 23 || flourish || 16 ΨPPRp *nagnaśramaṇagarbhām*, M *nagnaśramaṇagarbhā* ||

18 bhN *naghaśṛavanako* || ΨPPrMp *śṛavanako* || bhΨPPr *dagdhēti*, A *daggha iti*, Bh *dagdha iti* || After *iti*, Ψ *kathū* 22 ||, PPr · *kathū* || 22 || P flourish ||, p: 22 (om. *kathū*), M *kathū* 32 (!) || Pr *etan* for *tat* || 19 ΨPPrP *kevalaṃ maṇṇṇaṃ* || ΨPPrMp *ṣoṇṇaṃ* || In bh gloss on *nītimārggānabhijñāḥ*: *tvadvīdhā* || ΨPp *ṃārggānabhijñāna*, Pr *ṃārggānabhijñāya*, M *ṃānānabhijñāna* || 20 Pr *duṭṭhitaṃ* || 22 bhN *celakī*°, ΨPPr *cimcimi*°, M *vivini*°, p *vetasa*°, corrected from some other akṣaras, the first of which was *cim*; A *vetakī*°, Bh Sūr. a, SP (most of the MSS.), v *ketaka*°. Sūr. β with us. The stanza is absent from the Hamb. MSS. || 23 Pr *ṃūgama* || 24 ΨPPrP 39 (which is also the number of the preceding stanza in those MSS.) for *yataḥ*; M om. *yataḥ* || 25 ΨPPrMp om. this stanza ||

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1 bhN *taṭṭapaśādasyaṃ* || 2 ΨPMp *nduamyaṃ*, Pr *nd'namyaṃ* || 3 bh *kūcīmukhyū* *ivāsīsa*, corr. to *ṃye* by corr.; N *śuciśukhyū* *ivāsīsa* || 4 N *damanaka prāha* || ΨPPrMp *kathaṃ caitat* || 6 Pr *tac cēhamantakūle* || 7 Pr *upaśyat* || 9 N *ṃradeśāt* || 11 bhN *ḍhaman* || 14 N *dhamani* for *dhamatī* || 16 ΨPPrMp *ndiyito*, in p corr. to our reading || 17 ΨPPrP om. *netra*, which in p has been supplied by 3rd hand, M om. *ktranetra* || 19 ΨPPrP *nduamyaṃ*, M *ndumamyaṃ* || After *iti*, ΨPPrM 24 *kathū* || P adds flourish ||, p: 25 *kathū* || 22 bhN *upaśyat* || 23 bhN *apiśyat*, corr. by corr. of bh to *atīśyat* || Pr *jataḥ* for *ṃjūtaḥ* || 24 Pr *ḍarśitah* || 25 Pr *tv anuśīta pīluḥ*, ΨPM (not p) unmetrically *tv anuśītaḥ ca pīluḥ* || 26 bhN *atīśīto* ||

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4 ΨPPr *ṃsandaryam* || 5 bhNΨPPrM *yaṃ krto* for *'laṃkrto*; in p *laṃ* corr. from some other akṣara; ABh with us || 6 N *īdam* for *cēdam* || 8 bhNΨPPrM *dhūpena*, p *dhūmena*, *me* being corrected from another akṣara; Sūr. SP Hamb. MSS. ABh with us, h *dhūmena* || 9 N *damanaka prāha* || 11 bhN om. *astī*; but ep. Sūr. and Simpl. || Pr *deśāntarān gataṃ* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalaśagataṃ* || ΨPPrMp om. *tu*, which, in p, has been supplied by 3rd hand || 15 Pr om. *gacchāvah*; N *gacchāvah* *iti*; the other MSS. *gacchīna iti*. This use of the indicative is not rare || 18 Pr *ṃumakṣa jvalaṃ* || M *ryarahaṃśyūma* || 20 ΨPPrMp *aryavacchinnah*, corr. in p to our reading || 22 ΨPPrP *truṭī*°, M *trudi*°, for *hrīṣa*° || 23 Pr *svabhāvārthatayū* || 25 ΨPPrP ins *nikṣipya*, M *ṭikṣipya* before *suguptaṃ*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || P1 *asahāyaryasana*°, M *asadāyaryasana*° ||

Page 110.

2 N transp.: *tad api tasya* || 3 M *rākṣiṇam* for *parikṣiṇam* || 4 M *caturbhiḥ śataḥ śatair api kim* || 5 M *saṣṭaśatāny ivā°* || 12 Over *dharmabuddhe* in Ψ, and under *dha°* in bh, gloss: *he* || 18 M *vamhatau* for *vivadantau* || 20 N transp. *nyāyah diṣṭo* || 21 ΨPPrMp om. *yataḥ* || 22 bhN *kṛpāde* || 24 M *vacanadevatā* ||

Page 111.

4 N *pūjyate* for *yujyate* || PrMp *vanadevatā* || 5 N *mamāham* for *mahat* || M *mahākautukam* || 7 N *sarjytau* || 8 P (not L¹) *matpāniṃ gatās* || 10 N *pūrvokhūtanūhānasam* [sam del. by cop.] *prī* [i del. by cop.] *deśastha°*; ΨPPrMp om. *saṃnūdhāna* || M om. *sthasa* || 11 Pr om. *tvīp* || 12 N *punar* for *putra* || 18 M *bakasanūtho* || 20 N ins. *tāni* before *bhakṣayan* || 21 ΨPp *śisur vai°* || Pr *yadhomukhas* || 23 ΨPPrp *rudyaḥ*, M only *se* || N *baka prāhu* ||

Page 112.

1 Pr *ha* for *'ham*; M om. *'ham* || 2 M *taduhkhitoṃham* || 3 ΨPPrMp om. *me* || 5 Pr *'saharairi* || 9 Pr *dy* for *yady* || bhNΨPMP *'saṃdāni*; APrBh with us || 11 bhNΨPMP *'saṃdā°*; A has a gap here; Bh *'khaṃdā°* || 14 After *iti*, ΨMp *kathū* 26, PrP *kathū* || 26 || P adds flourish || 17 bhN *dharmabuddhiḥ pu°* || N *'kārīnikūḥ*, ΨPMP *'kara-naiḥ*, corr. in p to our reading by the copyist; Pr *ryūdīkaraṇaiḥ* for *dharmādhi°* || 18 N *śaciṃ* for *śamīṃ* || N *śametya* ||

Page 113.

1 N transp.: *te sarve* || 2 bhN *vīharanocitam* || 4 Pr *jvāliti*, ΨPp *jvāliti*, in p corr. to our reading || 5 bh *ākraṃdayan*, corr. by cop. to *ākraṃdan*; N *ākraṃdat* || 7 Pr om. *ulam* || 10 M *dharmabuddhiḥ cyēti* || After *iti*, P ins *kathū* || 25 || flourish ||, ΨMp: 25 *kathā*, Pr 29 *kathā* || 16 M *jyuyjvam* for *diṣṭhivam* || 17 bhN *khalasceheḥ ca* || 18 M om. *kasmāt* || 20 In margin of Ψ gloss on *'lopacirno: puṃ(?)pa*, the rest being torn off with part of marg. || 21 N *saṃdānūḍ* || 22 bh *vaśiṣṭa°*, N *vaśiṣṭa°* for *vīśiṣṭa°* || P (not p) om. *khaluḥ* || 24 Pr *'vicakṣana*, followed by *danda* || 26 N *'dāṃdinah*, PrM *devadāṃdinah* || 29 NΨPPrM (not bhp) om. line 29 and page 114, l. 1 ||

Page 114.

3 ΨPPr (not p) M *tava* for *tat* || 4 M *vulvūn rjubhigamyo* || bhNΨPPr *vāpramādini*; APrBh with us || 5 bhN *ryur mūrkhāḥ* against the metre || N *mūrkhāḥ śathah* || Pr *tyūjah* || 7 N *athenām* for *apy enām* || Pr *enā*

'*vaśtāṃ* || M *na cānyo* for *tarānyo* || M om. *jano* || N *trnabhū ra* || 9
P *kuṃjaradvat*, L¹ *kuṃjaratadvat* for *kuṃjarahat* || 12 ΨPr (not P) *nāduko*
(ep. 115, 12); p *nāṃduko* (sic!) || NM *vanikaputrah* || 13 Pr °*gamana*
cintayat || 15 bhN *vaśat* || 23 N *lakṣmana* || N *nīruka*, ΨPr *nāduka*,
p *nāṃduka* (sic!) || 24 N jumps from the first *bhaksitū* to the second
bhaksitū, om. one of them and all between them || ΨPr *nādukah*, p *nāṃdu-*
kah || 25 ΨPPrMp om. *sū*, which in p has been supplied by 3rd hand ||
bhNΨPPr *yut* for *yata*, Bh *yataḥ*, A with us || 26 bhN *ava* for *atā*;
BhA with ΨPM ||

Page 115.

2 PL¹ om. *sāha* || 3 ΨPr *nādukah*, p *nāṃdukah* || 6 N *preyaṃ* ||
8 M om. *tathā ca* || 10 ΨPM *pravartitāryū* || N *bhayālvahū* || 11 N
lakṣmanah putrah || p *nāṃdukena*, ΨPr *nādukenna* || 12 Ψ here *nāduko*;
Prp om. *nāduko* || 13 p *prākṣipat* || 14 Pr *nāduka*, p *nāṃduka* || 15
ΨPr *nāduka*, p *nāṃtuka* (sic!) || N *nāduka praha* || 16 N *lakṣmana prāha* ||
ΨPPrMp om. the text between °*ndpahrtah*, l. 16, and *bho lakṣmana*, l. 18 In
p it has been supplied in margin by 3rd hand || 17 N *ātathyaevātī* [tī del.
by cop.] *dra* || 19 N *lohamayitulan* || 22 ΨPr *nādukend* || 23 ΨPr
nādukam || 24 ΨPr *nāduko* ||

Page 116.

1 ΨPr *nāduka* || Pr *sabhyam* for *sutyam* || 2 bhNΨPPr *upahartam*;
ABh with us || ΨPr *nāduko* || 3 PL¹ *so* for *bho* || 6 ΨPr *nāduko* ||
9 After *iti*, PPr ins. *kathū* || 27 || P flourish ||, ΨM *kathū* || 27 || 11 M om.
kulānvitam || Pr *darbhaga* || 13 bhNAΨPM *irirūpyopahitak*; Pr Bh and
Simpl. HI with us, Simpl. h *irirūpyopahitak* *ca*, corr. by corr. to *irirūpyopā* ||
bh *kāṃptavapuṣam*, N *kāṃptavapuṣam* || N *dukkhitah* for *duhsthitū* || 15
N *tathā ca* || 16 bhΨPPrM *duścūṃnyah*, N *duścūṃnyām*; Bh *duścūṃnyāḥ*;
A with us; Simpl. HI *kulāṇām*, h *unāṇām* || 17 bhNAΨPPrM *ceṣṭi-*
taṃ; Bh with us. In Simpl. MSS. HIh this stanza is missing || bh
pratāter; N *prākṣ*, then blank for one akṣara, then *te*; ABh with ΨPM ||
18 ΨPPr *kurīyate* || 22 M *mūrkheṇa sahaśrāṇi vāsop* || 24 ab in M
only: *varaṃ jaladhīpātanaṃ* || N °*janūvarapātanaṃ*, Pr *jvalanāvataṃ* [va
corr. by cop. from *ta*] *naṃ* || 27 N *rava* for *ua* || N *śubhāt* for *śū* *gū* ||

Page 117.

1 N *gātāpy* for *mātāpy* || 2 Pr *garāśmāḥ* || 3 bhN *vacā*, in bh
corr. by cop. from *vacaḥ*; Pr *girah* for *vacah* || 9 Pr *ekarmīṣat* || 11
Pr *apeṭam* || Pr *dvitīyah* || N *paṃgare* || 12 N *ārābdhāḥ* || 15 ΨM
tana, PPr *tena* for *tata* || 16 ΨPPrM *āgocchamtam* for *āgutam* || 17
Pr *ākaroḥ* || bhN °*svāmīna*, AΨPPrM °*svāmīn*, B *svāmīn*, without *vādīya* ||

18 Bh *athāīnaṃ badha vadha vyāpādayati*; A *tad enaṃ baddhaya 2 vyāpādaya 2 iti*. See 118, 2 || 19 ΨPPrM transpose: *rājā tat* || M om. *śukavacanam* || 20 Pr *rājū anyata dū°* || 21 N *āśrayam* || 23 Pr *'syārthapā°* ||

Page 118.

2 Bh *radha 2 pūlaya 2 ity*; A *baṇḍha ghātayata ity* || 5 After *bhavanti* Pr adds *kathā* ||, ΨP add: *kathā* || 28, P adding || flourish ||; M *kathā* 28, p 29 *kathā* || 6 Pr om. *yatah* || 8 N *svavadhyārthi* || 9 N *damanaka prāha* || 11 M only *bhyām* for *vanik°* || N *vanikaputrabhtrprutrabhyām* || 13 Pr *anubhūti* || 14 bhNΨPPrM *rājānita°*; A with us, Bh *rājānitivimukho bhavān* || 15 N om. *pitṛā* || Pr *°dukkhaṃ*, ΨP *°dukkhaṃ*, cop. of Ψ inserting afterwards *h* before *°kha* || 16 bhNΨPPr *te cāhatuh*, M *te rāhetuh*; ABh with us || bhN *saṃmukhaḥ*; A with us; in Bh this passage is altered || 18 ΨP *nājūatam*, PrM *no jūitum* || Pr *catvāromapy* for *catvām apy* || 19 ΨP om. *dukkhena dukkhitam drṣṭiātī*, but cop. of Ψ adds these words in marg. || 24 M *vagamtum* for *kra gantum* ||

Page 119.

1 bhNΨPPrM *kāpy*, A *kāpy*; Bh *krā 'pi nābhi°*, in spite of *na khalu* ! || 2 Pr om. *iti* || 3 Pr *°manorathām anuṣṣyāmoh* || 7 N *prasthitaikar* for *prasthitair* || N *bhaṭaputro* || 8 N *tar yajā°* for *tan mayā°* || N *cintati* || 9 M *svasvodaturam* || 10 In Ψ, cop. adds *na* over the line, putting a small vertical stroke over the preceding *yū* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *ni*. P^L indeed misread it for *ja*, and taking the preceding separation stroke for an *e*-stroke, both these MSS. write *je* for *na*; Pr *ni* for *na* || M *bhogaurelūyām* || 18 M *lagna 'bravī*, om. *ca* || 21 Pr om. *saṃśyāmi* || bhNAΨPPrMBh *sahāya°* || 23 ΨPPrM *mārggāsunnū bhilla°* || 24 Pr *°grha* ||

Page 120.

1 N *ritanānū°* || N *paksi* for *irddha°* || 2 N *°rupayo°* for *°rutabhāṣa°* || 5 M om. *ratnānū* || N *grhita* for *gr° gr°* || 6 Over *ānayata*, gloss in bh: *yūyam*; NM *ānayat* || 7 bhΨPPrM *ullaṃṭitānām*, N *saṃṭitānām*; ABh with us (only A *°ti* for *°thi°*) || 8 In N, *°paṭa°* corr. by cop. to *°para°* || 10 Pr *yato for santo* || 11 ΨPPrM *tārasvaram* || 13 N *drṣṭahpratyayo* || 15 N *ady* for *yady* || bhN *°parāpi* || 17 N jumps from the first *avakyaṃ* to the second *avakyaṃ*, l. 18, om. one of them and all between them || 19 N *vārā°* for *kārā°*, ΨPPr *kāropavaroke* || 22 ΨPPrM om. *ladā* || Pr *lobhāvṣṭāṃ* ||

bhN, ΨPPrM

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1 Pr *avaśyaṃ ga°* || 2 N *suddhye* || 3 N *araram* || N *vidāranā* ||
 4 N °*godareṣu nupunnam* || . 5 bhNAΨP *vikṣyamāno*, Pr *vikṣyamānah*; Bh
 with us || ΨPrM transp.: *sa durātmā* (M *du,ātmā*) || 6 ΨP *āsādayati*,
 in Ψ corr. by cop. from *āsādayati*, which is the reading of PrM || bhN
cchinunaratanasattāsamśayah; ΨP *chinunaratanasattāsamśayah*, M *cchinunarata-*
sattāsamśayah, Pr *chinunaratanasabbhāvattāsamśayah*, A *chinunaratanasattāsamśayah*,
 Bh *chinunaratanasattāsamśaya* || bhN *ata* for *arata* || 7 Pr °*vidāraṇidāraṇa°* ||
 bhNAΨPrBh *nistṛṇṣo*, M *nistṛṇṣo* || 9 bh *śrūtaḥ*, N *ataḥ* || 11 bhN
ati° for *athātī°* || 13 Ψ *na* *śa(kṣyomyaya)kṣomy amīśam*, the brackets by
 cop. Pr *eśam* for *amīśam*, a reading clearly going back to the slip of the
 pen of Ψ || NPr *śabhrātrnām* || bh *dr̥ṣtam*, N *dr̥ṣtuh* for *dr̥ṣtam* || Pr
 jumps from the first °*vidāranam* to the second °*vidāranam*, l. 14, om. one
 of them and all between them || 17 ΨPrM °*vicāranamātīvo°* || M *mahā-*
varīśam || 18 bh *varīśam*, N *varī śahasam* for *varīśam* || 20 Pr *satvara*
prthivīm || bhN *saptāḥ* for *pṛāptāḥ*, in bh corr. by glossator to our reading ||
 24 ΨPrM *uktam* for *muktam* || N *bhaṭa°* ||

Page 122.

1 N *bhāṃlāgāratre* || 2 M *ataḥ* for *atha* || ΨPrM om. the text
 between *melayitvā* and *rājā*, l. 4 || 3 N *samgrāmīna* || 5 A om.
 here the words *mitradāye* &c. to *anubabhūva* incl., inserting them after
avalokya, l. 15, and adding *anyadā*, BhK with us, but with variants. Bh:
mitradāyārpitasarvārājyāṃgabhārāḥ śrācchāṃdārttir vilāsaṃsukhyāṃ anubha-
vati sma; K *mitradāye samāropitasarvārājyāṃgabhārācāntā śrācchāṃdārttir*
vilāsaṃsukhyam anubhavati sma || ΨPrM °*irttirilāsa°* || N °*sukhyāṃanubabhūva* ||
 11 M om. all between *rājāpi* and *śrāghadga°* || bhΨP (not Pr) *vānarām*
mativ°; N *vānarām ativ°*; ABh with us || 12 N *anya* for *atha* || M
rāgrābhyaṣe || bhNΨP *nānātarukhaṃditaṃ*, M *nānātaruṇaṃditaṃ*, ABh *nānā-*
taruṇaṃditaṃ; Pr with us || 13 Pr *prathamavaram* || 14 ΨPrM
bahukusumasugandhiparimalaramaṇiyam || 15 bhN *grhaṃ* for *saha* || bhN
pravṛgyate || 17 ΨPrM om. *śrāntena* || 18 N *svīpimī* || 23 Pr *nivāri-*
tum || 24 ΨP *punah*, PrM *punā*, all these MSS. only once ||

Page 123.

1 N *bhramaraprahāraṃ*, om. *m anu* || 4 ΨPrM *viśrabdithe* for *vīśvaste* ||
 7 N jumps from the first *kāryam* to the second *kāryam*, om. one of them and
 all between them || 10 bhN *hataś* for *mṛtaś* || After *urpāḥ*, ΨPr add
kathā 29 ||, M | *kathā* |, P flourish || *kathā* || 29 || || N *karatūku prāhu* ||

12 bhNAΨPPrMBh *paśūnya*° || 14 bhN *amāśv* || bhNΨPPrM *naśva*
kāryaṃ; in Ψ a later hand adds gloss: *nīśayaṃ na karoti*; A with us; Bh
naśvākārye vināśyati || 15 bhNAΨPM *sādhu*; Bh *sādhu tu ku*°; Pr with
 us || N *na* for *tat* || 16 M om. *tathā* || 17 ΨP *ujjati* (*jha* being
 written in Ψ as in *jha*, Table II, no. 12, 2a), Pr *upsati*, N *ujjati*. N's reading
 is a misreading of the old-fashioned °*jh*° of bh, which has the same form here
 as in Ψ in our Table II, no. 9, 3 b || N °*bhakta*°, M *śikhinuktunuktopi* ||
 18 First pāda in Pr: *gad ākīryam eva tam akīryam* || 20 bhN *prabodhi-*
tair || 21 Pr *dhigate*, corr. from *thigate* || 23 M om. *na kartavyaṃ* ||
 26 ΨPPrM om. *tau* || Pr *krodhāntadhīyanu* ||

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2 Pr om. *bhṛtyasya* || N *pranāśo* || 3 Pr *bruvānām* for *nṛpānām* || 4
 N *bhṛtyā*, M *bhṛtyaḥ* || 9 bhNΨPPrM *brāhmaṇa sarvabhakṣi*; Bh *vrāhmaṇa*
sarvabhakṣi; A *vrāhmaṇaḥ sarva*°. Cp. on this stanza SP page lvii || 10
 bhN *cāvaśyā*, M *vāvaśi* || ΨPPrM *duṣṭamatih* || 11 Ψ *pvekṣyaḥ*, PPr
prekṣyaḥ, M *prakṣyaḥ* || bh °*dhakṛtaḥ* || 12 ΨPPrM *tyājyāḥ sa vai* ||
 ΨPPr *kṛtaṃ*; M *cākrtaṃ* for *ca kṛtaṃ* || 15 NPr *dehum* for *dehum* ||
 18 Pr om. *rājyaṃ* || 20 N om. *api ca* || ΨPPrM *puruṣā* || 21 bhN
cāryapurā || 22 N *pracuranityadhanāgamā ca*; cp. Śār. 63, 3 || 23 M
vekṣyagatēva || M *nṛpati*[corr. from *lī*]ter || 24 M *athānāgata eva* || 25
 bhNΨPPrM *jānāsi*; Bh *jānāsi*, om. *na*; A with us || 26 N *sāmānadāna*°,
 ΨPPr *sāmānādāna*°, M *sāmānādāna*° ||

Page 125.

1 bhNAΨPM *vīrah*, Pr *vīrā*; Bh with us (but *hi* for *ca*) || 3 ΨPPrM
nōpadeśyaṃ || 10 ΨPPrM om. *kuṃ ca* || ΨPPr *prstāḥ prstā*, M *prstāḥ*
prstā || 12 ΨPPrM *prsturyāḥ* || 13 M om. *śreyo vābhīṣitaṃ* || 15
 N om. the words between *dr̥ṣyate* and *vyomni* || 16 M *vadyate* || bhN *kha-*
dyota || 18 bh *bhāvāḥ*, the first dot of the visarga being added above, the
 second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N
bhāvāṃ || 19 bh *ta* [new line] *tasmād*, N (misreading *ta* for, or correcting
 it to, *na*) *na tasmād* (vol. xi, Table II, no. 7, l. 4 c and l. 5 a) || 26 bhNΨPPr
paravacanam pra°; Pr om. °*nā*. ABh with us || M *na* for *na*, P om. *na* ||
 27 M *vicāryabuddhinā* || 29 Ψ *prathamataṃvaṃ*, Pr *prathamataṃtraṃ*,
 N *prathamataṃtraṃ* || After *tantraṃ* ΨPPrM ins. *kathā* || 29 || ΨPPrM
ādyaslo° || 30 bhNΨPPr *snehēti*, Ψ with a danda and 9 avagrahas before
snehēti; M *tariddhamāno mahānā*, A *sneha iti*, all these MSS. omitting the
 rest of this stanza. But cp. the end of the other books. After this stanza,
 Bh adds: *na nīcajanasamārggūn nara bhadrāni paśyati | vṛṣaṇṣabhavā prītir*
jaṃbukena vināśitā cēti dvātrīṃśatīmī kathā || flourish || *ślokaśaśra 2000 iti*

|| flourish || *śrī* || Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Decc. Coll. II, 44, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the *beginning* of the first book after our first stanza. Variants: a II, 44 *°saṃparkūn*; cd both MSS. *darśayaty eva vikṛtiṃ svajanēpi khalo yathā* (417 *valo yatah*) || After *śnehēti*, l. 30, bhN add *iti prathamam ākhyānakam samāptam*; M *paṃca* • [• indicating the abbreviation] *prathamamāptam*; Ψ PPr with us ||

BOOK II.

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1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, *1 vāsyā sunaya°* excl. || NA om. *arham* || 2 A *mitrasaṃprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* || Bh *ādīślokaḥ*, Φ *ādyaślokaḥ*, A *ādimaślokaḥ* || 3 A *buddhikīnā* || 4 Φ *kākeṣu mrgakūṃmavat* || 6 M *jana*, om. *°pade* || Pr *pramadūroopyam*, M *pramadūrotham* || Φ *prathamadūropyanāma* || APPrM Bh Φ ins. *ca* after *tasya* || M *mahācchrāyo* || 7 Bh Φ *nyagrodhaḥ* (om. *pādapaḥ*); M *nyagrodhapāda śālhyāśrayo* || Pr *sa cāśrayo* for *sarvāśrayo* || A om. *uktam ca* || 8 N *śākhāsuptamrgaḥ* || Bh Φ *āhnaśina-chadaḥ* || 9 N *luta°* for *kṛta°* || 10 A *viśrabdho* || A *nipitakusumaślāghyaḥ* || 11 M *°yagmha°* for *°saṃgha°* || A *°sukhadur* || M om. *bhūbhāra*, writing *bhrto* || 12 AMBh Φ om. *ca* || M *vāsyā^{1 2}* [sic!] for *vīyasaḥ* || APPrM om. *prātaḥ* before *prāna°*; Bh inserts it before *pracalitaḥ* || Φ *prāta-calitaḥ* || 13 Bh Φ *tadadhiśṭānanivāsinam* || A *āyātum* corr. from *āyāntam* || Bh *āyāntanugurūpam*, Φ *āyāntanugurūpam* || 14 A *sphuṭitukasvaranam*; Bh Φ *°sphuṭita°*; N *°sphuṭiputukata* [the deleted by the copyist] *racaranam* || bh *udbaddhapimḍukam* || M *udbaddhapimḍiparuṣaśarīracchaviraktāntanayanam* || Bh *°chaviraktāyatanayanam* || Φ *iti puruṣaśarīrachaviraktāyatanayanam*, A *raktāntanayanam* || 15 Φ *ārthavaridha°* || N om. all the text between *iva* and *sarvapātukanāṃ* (l. 16) || bhAPPPrM *kūla* || 16 A *iva adharmopadeśtūram* || Bh Φ *āgachāntam* || Pr *evam* for *ekam* || 18 Pr *°manācīmtayut* || PPrM *pāpi* || Bh Φ om. *kim* after *cikīrṣati* || Bh Φ *maivārtthāya* || bh *āho ści*, N *ahości*, Pr *āho śvid*, P *ahan ścit*, A *aho ścit* for *āho svit* || 19 bhN *kitsad* for *kaścid*; PrBh Φ om. *kaścid* || A *anyo 'dhyavasāya*, MN *anyo 'syavasāya*, Φ *anyo 'nīdhyavasāya* || Bh *kotukaparas* || Φ *kautukapamrastham eva* || 20 MBh Φ *vitanya* || A *dhānyakanīvakīrya* ||

BhΦ *vikīrya* || BhΦ *dyśor* for *tato*. Cp. Śār. 64, 11 || Pr *tīdūre* for *nātidūre* ||
21 PPrMBhΦ *atha* for *atra* || Pr *niyaṃtāḥ*, M *niyaṃtritaṃs* || **22** BhΦ
kanān for *tanulūn* || M ins. *hālūn* before *hālūhulam* || **24** BhΦ *kanān* for
tanulūn || Pr *th* for 'py ||

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1 A *mahājanam* for *mahājālam* || PPrMBhΦ *sa nipāta°* for *saṃnipāta°* ||
2 bhN *eva* for *evam* || BhΦ *na kasya kaseṇ doṣaḥ* || Pr *anya* for *aṣya* ||
3 Φ *viññāyate* || **4** BhΦ *vane* for *katham* || P °*harinaṣyaṃśambhavo* ||
5 A *anarthakam*, corr. from *anartha katham*; M *prāptodyonartham*, om. *katham* ||
6 A *vipattigūḍhamanasām* || M *kṛmatih* for *kṛiyate* || **7** Pr *duvevīṣṭa°* ||
9 BhΦ om. *atha* || P *udyasya* || **10** PPrM *pāsabamūḥanuvya°* (M °*sanā-*
nulis, Pr °*sanākulams*) || N *pratyaupannatayā* || BhΦ *uvāca* || **11** Bh
om. the second *na bhetaṣyam* || **12** Bh *sarveṣu vyasaneṣu eva*, Φ *sarveṣu*
vyasaneṣṣeṣu || M *buddhi nikhīyate* || **13** BhΦ *abhyeti* || **14** Φ *ekacittibhūya*,
Bh *ekacittiyabhūya* || Bh *jālam iha kṛṇṭanīyam*, Φ *jālam iha kṛṇṭanīyam* ||
15 ABhΦ *asaṃhitucittinām*; but cp. l. 26 f. and śloka 7 a || **16** M
prthuvāgrivā, BhΦ *prthugrīvāḥ* || N APrBhΦ (not bhPM) *anyonya°* || **17**
BhΦ (not A!) *asaṃhitā* || **18** BhΦ om. *katham etat* || **20** BhΦ om.
hi || A *bhāraṃdā*, N *bhādā* || N om. all the text between *pakṣinaḥ* and
sveccayā (l. 22) || **21** BhΦ om. *ca* || BhΦ om. *prthak prthag* || **22** M
mudhyāḥ || After *pakṣinaḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh)
ekayā grivāyā (!) na dattam tadā, &c., l. 24 || N om. all between *grivayā* and
lopat (l. 24), the missing text being supplied in the margin || **23** A om.
kvāpy || Bh om. *atha* || P *arddha* || **24** Pr om. *yadā* || PM *dvitīyayā*
grivayā, Pr *dvitīyayāṃ grivayā* || **25** A *mṛtyur evābhavat* || **26** Bh (not Φ)
rruvīm || BhΦ *prthugrīvā* || After the first *iti* P adds *1* || *kathā* || PrM
1 kathā, BhΦ *prathamakathā* || Φ adds *1* || BhΦ ins. *ca* after *evam* ||

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1 PrM *rutāne baṃḍhaṃ* || A *nīrbhayaṃ* || **2** N om. *idam* || BhΦ
idam ity ākulacittāḥ imam (Φ *idam*) *ślokaṃ* || M *iti cīṃṭayat*, A *ity acīṃṭayat* ||
3 BhΦ *haruṃṭi (!) te* || **4** PL¹ *nu* for *tu*; BhΦ *yadā bhuvi patīṣyaṃtī (!)* ||
BhΦ *raśyam* || **5** BhΦ *anusartum* || **6** A °*śhūbhāgūn upari* || M *raṃṭum*
for *gantum* || N *laghupatanakasya*, om. *ca* || **7** ABhΦ om. *ca* after *laghupa-*
tanakaḥ || Ψ sets in again with *raśya sunaya°* || Bh (not Φ!) ins. *tu* after
Citrugrīṇasya || A *suṣṭucaritena*, corr. from our reading, BhΦ *navacaritena* ||
Ψ ins. *sā* before *duradhya°*, but cop. deletes it again || BhΦ *durabhi-*
prāyena; but cp. 126, 19 || **8** Φ *muhu* (once); A om. *muhur muhur* ||
Bh *utsa*, Φ *utsu* for *utsrjya* || A *kautukavaśas*; Pr *kautukaparasya deva*
kapota° || **9** Φ om. *ca* || Bh *ayaṃ ca durītmā* || BhΦ om. *iti* ||

M *ṛiṣamamūrge rya°* || A om. *jñātrā* || A *ṛikatūśah* | *abharat* | *pratinirvṛtāh* || Bh *pratinirvṛtte* || *avratit* || 12 Before the *āryā*, Φ (not Bh) inserts *bhūryam bhāraṇ* || Φ (not Bh) om. *bharati ca bhūryam* || 13 bhN *bharasyatī* || 14 M *puṇṣā* || BhΦ *ca* for *cet* || 16 A *ṛikāṅgūṇisālūbhah*, corr. by a later hand to *ṛikāṅgūṇīm esa lūbhah* || PrBh *kuṭumba°* || 17 BhΦ *pratyāvṛttam* || 18 BhΦ *tadāśmākam* || M *pramulānīrodhe na gamanāṇ* || 19 BhΦ *yatas tatra ca uttaradigribhāge* || A *harinyo*, corr. from *hirinyo* || Bh (not Φ!) *hiranyanūmā* || ΨPPrM *mama suhrd atikāyena priyāh* | *tatra* (M *priyas tatra*, om. the punctuation) *rasatī* || 20 bhNA *avalambitām* || A *pāśavimokṣanūya itī* || 21 BhΦ *tithairā°* || A *harinyamūśakā°* || M *tad dhi laghu durgant* || ΨP *aleruḥ* || 22 Pr *tha* for *ca*, but del. again without another correction || 23 N *śatamukhubilāṇ* || 24 BhΦ *pakṣipūṣī°*, A *pakṣapātī°* || A *harinyo* || Φ (not Bh) *nyabuladurgam anustṛīṇ* || 26 A *mām etām avasthāṇ*; Pr *memenām a°* || 27 Bh *kratvā*, Φ *trā*, for *śrutvā* || A *durgāṇṭara*; Bh *durgāṇṭaragataḥ* (t), Φ *durgāṇṭaragataḥ* || Pr *bhava* for *bhadra*, but *na* corr. from some other akṣara smeared with gamboge || 28 ΨP *kīḍṛg ca*, M *kīḍṛg va* || A *ita* for *te*; a later hand corrects this to *tava* || BhΦ *kṣamyatām* for *kuthyatām* || N *citrāgrīva prūha* || 29 BhΦ *kapotas* for *kupotapatis* || BhΦ ins. *tal* before *śatruram* || N ins. *śrutvā citraṇ* before *tal ākarnya* || 30 BhΦ *parihṛstām* || bh *niskāman*, N *niskāmanam* || Bh (not Φ) *avruv* || 31 N *°kūṛiṇaḥ* for *°dūyinaḥ* || 32 BhΦ *mahātmanāṇ* for *krātūmanām* ||

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1 Pr *atra* for *atha* || Φ *pāsabāṇḍha*, Bh *pāsabāṇḍhaṇ* || BhΦ *śarvāśāḍam*, then Bh *hiranyōrūvut*, Φ *hiranyo'rrat* || 2 BhΦ *kathayati* for *kathaya*, *itī* || BhΦ om. *uktam ca* || 3 ΨPM *yasyām va* || Φ (not Bh) *yasmā canana ca yathā ca ya tvayā ca tra yatā ca śū°* || 6 M om. *tāra ca* || 7 BhΦ om. *kṛm ca* || ΨPPrM *kṛm locanūnāṇ* || BhΦ *ṛikarotpulapṛvāṇ* || 9 BhΦ *yadāśu* for *yadāśya* || M *mṛtyuṇ* || Bh (not Φ) *purito* || Pr *vijjāṇhite* || 12 Φ (not Bh) *pārśvasthiti* || A *darvā* | *naṇ* *naura*, corr. in the margin by a later hand to *darvā tad ranaṇ* || 13 Bh *°karayo paka°* || 15 PrBhΦ *samikṣa* || 16 Φ (not Bh) *ats* for *itī* || Pr *meti* for *me matih* || 17 M *saṅghāthuvantī* || 18 BhΦ *vadhyaṇṭe* || 19 Pr *durratī kum* || 20 A om. *hi*; a second hand supplies *gaṇ* in the margin || 21 Φ *uktā*, Bh *uktā* || BhΦ *pāsān* (Φ *pāsān*) *na chettum ārabdhah* || 22 BhΦ om. *uktam ca* || M *ma* for *mama* || A *pāsam* || Bh *pāsāś chi tāṇ*, Φ *pāsāsthitaṇ* || 23 BhΦ *tad ākarnya* || M *jana* for *na* || A *śrōminā* || 24 M ins. *haṇ* before *°nantaram* || BhΦ om. *bhadra* || Φ *mamaivāṇ* || 25 Φ (not Bh) om. *tal* || BhΦ *kathaya me tīvanmātram apī saṇnūnaṇ*; then Bh *na karomī*, Φ *ta karosī* ||

bhN *elūvanmūnaṃ*, M *etanmūtaṃ* || BhΦ ins. *yutiḥ* after *uktaṃ ca* || 26
 BhΦ *datte* || 27 Bh *vittābhūvo* || A *kātarāḥ* for *karhicat* || 30 M *aparaṃ*
va (read *ca*) *mama* || BhΦ *kādūcin mama* || A BhΦ *atha*, om. *vā* || 31 Bh
tad avakyaṃ, Φ *tad avasyaṃ*, for *tan nūnaṃ* || A *parakāpātaḥ* || ΨPPrM om.
uktaṃ ca || 32 M *thanu* for *prabhūḥ* || 33 Φ (not Bh) *ca* before *śidatī* ||

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1 A *harinyah* || Bh *hiranya āha*, Φ *hiranyāha* || BhΦ *sarvaṃ* for *imaṃ* ||
 M *svāmīn na dharmmaṃ* || 4 bhNAΨPM (not PrBh) *yaś ca* for *yasya* ||
 M *nṛtyeṣu* || 5 Bh *trilokyasthāpi* || 7 BhΦ *svākraya jugāma* || M *vedam* ||
 Pr om. *sūdhū cēlam neyate* || 8 bhNAΦ *duhsūdhām*, Bh *duhsūdhām*, in A
 corr. by second hand to *duhsūdhyam*, which is the reading of ΨPPrM. Read
duhsūdhām (cp. Pān. III. 3, 26). But cp 131, 26 || M *iyataḥ* for *vai yataḥ* ||
 9 BhΦ *samūtyeva*, bhN *samānyaīra*, ΨPPr *samūnyaīra*, M *samūnaīva*; A
 with *us* || 10 ΨPPr ins. *ca* after *sarvaṃ* || bhNA *bandhanamokṣaṃ ca*,
 ΨPM *bandhanamokṣaṃ*, Pr *bandhanamokṣyaṃ*, ΨPPrM om. *ca* || BhΦ *sarvamaṃ*
 for *rasmitamanū* || Pr *cimlayat*, Φ (not Bh) *rdcimlayat* || After *vyacimlayat*,
 two leaves are lost in Ψ, which sets in again p 134, l. 18 || 11 BhΦ
buddhir aho || Pr *hiranya*, A *harinya*, A with a *sya* and a mis-written *nya*
 before *nya* deleted by the copyist himself by smearing *sya* and the first *nya*
 with *gamboge* || 12 A *hirinyena* || BhΦ *prīṭhakarānaṃ* || BhΦ *camcala-*
prakṛtir a (Bh *e* for *r a*) *rīśevāsaprasāś ca na ca kenāpi vacayitum* (Φ *vacayitum*)
śakyah (Φ *śakya*) || A *rīśevāṃ na* || 13 N *vacayitūśakyaḥ* || bhN *taṭrāpi*
 for *tathāpi* || BhΦ *iti* for *eta* || 15 In bh a gloss on *sūter*: *nakṣatrasya* ||
 Pāda d in BhΦ. *svātyudakam samihate* || 16 M *pād*, om. *pāda*° || 17
 BhΦ *tīrad chēti* for *itas tīrat*, *iti* || 18 BhΦ om. *kaśat* || bhN *sāvisesa*° ||
 19 N *vīyasa prāha* || 20 BhΦ *tad ākarnnya* || A *hirinyo* || BhΦ om.
rīśevān || Bh *'ṃtallīnah*, Φ *'ṃtalīnah* || 21 M om. *sa*, perhaps owing to
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in
bharān l. 19) touches the right edge of the upper horizontal stroke of *sa* ||
 BhΦ *samīgataḥ* || 22 NM *hiranya prāha*; N om. all the text between
prāha and *bho varraṃ* 131, 2 || PL¹ *'sī* for *'stī*; BhΦ om. *'stī* || BhΦ *kūryaṃ* for
prajojanam || A om. *iti* || 23 BhΦ om. *me* || Pr *tī*, BhΦ *prīṭh* for
prāṭh || 24 BhΦ om. *bandhane samjāte* || Bh *bandhamokṣo*, Φ *bandha-*
mokṣaṃ || NABhΦ om. *iti* || 25 Φ (not Bh) om. all between the first
maṭṭi and *uktaṃ ca*, l 26 || A *hirinya āha*, Bh *hiranya āha* || Bh *bhoktāhaṃ* ||
 26 bhAPrM om. *yo*; bhPPrM insert *ya* before *ātmano* || 27 AM *cāpi*
 for *vāpi* || BhΦ *hāsyatūṃ yūti sa kṣītan* || 28 Φ *rasyam*, Bh *rasyatūṃ* for
gamyatūṃ || 29 Φ om. all between *karos* and *uktaṃ ca* || PL¹ *karīṣyāmāti*,
 M *karīṣyāmī* || Bh *trayā saha tairīṣā* ||

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1 BhΦ *na hi* for *nāsti* || 2 bhNAPM (not Pr) *viruḥam*, in A corr. to our reading by cop. Cp. 1.6 || 3 A *gataḥ*, but *ya* written on some akṣara deleted with gamboge || 4 After *rairaṃ* an akṣara which seems to have been *ta*, is deleted in A by two strokes and gamboge || BhΦ *prāk* for *drāk* || 6 N *prāha* for *āha* in both places || 7 Φ *kūrananippūditam* || Bh *nippūditam*, A *nispānam* || P *krmitīramam* || P *taṭ taṭ āhepikūarakaranūd*, bhPr *taṭ taṭ āhepikūranūd*, N *taṭ ta āhepikūranūd*, Φ *taṭ taṭ chopakūranūd*, Bh *taṭ taṭ . . opakāranūd* || BhΦ om. *puṇaḥ* || 8 M *nāma gacchati*, P *nāparchati*, A BhΦ *na gachati* || A omits all between *nakulasarpinām* and *patirataḥkulaśānām*, Φ omits all between *°nakhāyudhānām* and *paṇḍitamūḥkhānām* (writing *pūṇḍitamūḥsānām*), Φ then continues. *patirataḥkulaśānām dīya* [cp. Bh I] *julānālayo deradetyānām sapāśaya* [cp. Bh I] *mājjarānām sapatayo sūbhagayānām labdhakharinām kākolaḥkano digamhānām* [cp Bh I] *sajjanadujjanānām*, &c. Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhN BhΦ *śasyabhak* || 9 Bh *sūpasayamūjjarānām* || M om. *ludbhakharinām* || N *ludbhake ha* || 10 Bh ins. *dīyadigamhārānām* before *sajjana* || A om *ca* before *nityarairam* || BhΦ *nityam rairam* (Φ *raira*) || 11 BhΦ *krādūp kasyacet* || BhΦ *hataḥ* for *ryipūditah* || In A the corr. deletes *ya* of *prānūṇṭāya*; M *prānūṇṭa* || BhΦ *varṇate* for *gatante* || 12 Φ *akāroṇet* (!) || 13 M om. the first pāda || BhΦ *yāti* for *eti* || 15 BhΦ om. *mama* || 16 Bh *arhati*, Φ *arhasi*, for *verhati* || 17 In bh gloss on *garbhād vesaragadhe* (?); BhΦ *garbham* || 18 bhNP Bh *pōṇene*, in bh corr. by corr. to *pōṇner*; A *pōṇnaḥ* || 19 Bh *unmamolha*, Φ *unmolha*, bhN *unmamayya*, the second *ma* being deleted in N by cop. || Bh *munugurumunim*, Φ *munijemunim*, bhNAPr *munim jaimunim*, P *munim jaimunim*, M *munijaimunim* || 20 Pr *dīlulata* || 21 bh *atirusām*, but apparently corr. to *abhirusām* by corr.; N *anirusām*, P I *°celasām mahhirusām*, A *°celasām matirusām* || Bh *tuamyām*, Φ *thiramyām* || 22 N *prāha* for *āha* || 24 Bh *bhayālobhāc*, Φ *bhayālokū* || 26 M *durbheyuh*, A *durbheduh*. All our other MSS. with us. Cp. 130, 7 || Bh *°mukarasamdhis ca*, Φ *makasamipukhis ca* || 30 || 27 BhΦ *ikṣo rasit* || bhΦ the figure 2 for the second *pariani*, N neither this figure nor the second *pariani* || 28 BhΦ *viparītānām ca viparītām* || 29 A om. *aparam* || N *prāha* for *āha* || 30 BhΦ add *gataḥ* after *ca* || 31 Pr *samḍitasyāpi* || N jumps from the first *vīśīṣam* to the second *vīśīṣam* (132, 1), om. one of them and all between them || BhΦ *ripo* || 32 Bh *ṛtṭaḥ* for *ṛtraḥ* ||

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1 PPrM om. *tathā ca* || 2 A *tridiśeṇḍreṇa* || Bh *dite*, Φ *dine* || P *diter cārbbho*, L¹ *diter vārbbho* || A *vināśitah* || 3 BhΦ *sulakṣmeṇāpi* *saṃdrena* || 4 P *nāśayeś ca* || Bh *śanau* || Bh *pūrvam*, Φ *pūrva*, Pr *bhuvam* (*bhu* being corr. by cop. from some other *akṣara* smeared with gamboge); M *hmavam*, A *kūlam* for *plavam* || 5 A *arthabhārena* || Bh *śipār*, Φ *śipār* for *ripār* || PML¹ *vrajat*, Pr *brajet*, for *gataḥ* || 6 PL¹ *taramtaṃ* for *tadamtaṃ* || 7 PL¹ *laghutapanako* || N *cīntavān* for *ci° āsa* || 8 Bh *mativīṣaye*, Φ -- *tiviṣaye* || bh *athavā*, N *atha 'vā*, om. *ta*, but without sandhi with the following word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *etasyōpari* || BΦ om. *me* || 9 N *sāprapadīnam* || Φ (not Bh) om. *bho* || 11 After *idānim*, some *akṣara* (*yā*?) has been covered with gamboge in A || A *pratipādayasva*, corr. by çorr. from *pratipayasva* || Bh *anyathā iham atraiva*, Φ *anyathā matham atraiva* || PPrM om. *sthāne* || 12 Φ *harinyoḥ* || bhM *ndyam buddhir*, P *ndyam buddhir*, Pr *ndyam buddhi* (continuing *vaṃcanād*), ABhΦ *ndyam duṣṭabuddhir*, for *ndyam abuddhir*; cop. of bh deletes the *anuvāra*, N *neyam buddhir*. Simpl. MS. I has: *vidagdhuvacanānyam drīyate lughūpātanoḥ i satya-vākyā ca* || H has a gap here; h with I (blunders: *drīyatlo lughūpātana*) || After *jñāyate* BhΦ *yataḥ* || 13 A °*mriyāḥ* || 14 PL¹ *naspyho* || 15 Pr *tadrasīyam* || PPrM *vidheyā* for *pratipattaryā* || 16 Read **pratyāyito* for the misprint **pratyayito*. bhNAPPr *pratyāyato*; M *pratyāyito*, BhΦ *pratyāyino* || Bh *aparam* for *param* || A *tvaibuddhiparīkṣanāya*, after which one *akṣara* (*tā*?) covered with gamboge; PM *tv* (M *nv* for *tv*) *abuddhiparīkṣanārtham* || 17 BhΦ *tvadamkūgataṃ*, A *tvadamke muktaṃ me* || AΦ (not Bh) *śara* || 20 A *tato* for *tvatto* || Pr *bibheti* || bh *tvadyāmyamitra°*, corr. by corr. to our reading; N *tvadyāryamitrapāśvūt*, BhΦ *tvadyā 'sya mitrapāśvūt* || 21 N *athāsū*, then two *akṣaras* covered with gamboge, then *v āha* || 22 BhΦ *guṇavanmitrasaṃgena*, PPrM *guṇavanmitravinaśena*; then P *yan mitravinaśena yan mitram upa°* || 23 Bh *śālistambābhāvavataṃ*, Φ *śālistambābhāvavantaṃ* || 24 N *tadhbakūtvā*, PPrM *tat śrutvā* || PPrM *śamāliṃgītau* for *śamāgataṃ* || PPr *laghutapanako*, in Pr corr. by cop. || 25 After *bhavan* (Bh *bhuvāna*), BhΦ: *svasābhāva*[Φ *ve* for *va*]*taś cāhāram* || M *aham ānveṣayāmy e kṭva* (om. *hāram a* and *vam u*) || 26 A *sakāśūpakrāntaḥ*, corr. to our reading by corr. || Φ (not Bh) *anupaviśya* || 27 bhAPPrM *kā-mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār.β 72, 10 with us || A °*kusama°* || Bh *kṛtvā svaparyakīṃśukatulyāṃ*, Φ *kṛtvāśvuparyakīṃśukatulyāṃ* || N *māṃsamī-peṣim* || 28 bhNPPr *hiraṇyāṃkam*, in Pr corr. to our reading, perhaps by a later hand; BhΦ *harinyāṃtikam*; A and Śār. 72, 11 with us || M *bhaktatām* || 29 Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *iva* for *eva* || A

śāmāka° ॥ 30 bhPrM *ñita*; N °*ñitaṃ*, corr. by cop. to °*ñita* ॥ Bh *svasāmarthyendrapanītān*, Φ *svasāmarthyendrapanītān* ॥ P *svasārthyendrapanītābhakṣyaṃ bhakṣyatām taṃḍulā iti*, Pr *svasāmarthyendrapanītābhakṣyaṃ bhakṣyatām taṃḍulā iti*, M *svasāmarthyonopanātābhakṣyaṃ bhakṣyatā taṃḍulā iti* ॥ A *bhukṣyatām* ॥ BhΦ *bhukṣyatāma taṃḍulām iti* ॥ 31 A *tatas tau supritāv api | parasparaṃ | priti*° ॥ BhΦ *parasparasulprītv*, Pr *parasparasuptāv* ॥

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1 A *vakti ca for pṛcchati* ॥ 4 Φ (not Bh) *tuksati* ॥ 6 Φ (not Bh) *vachah* ॥ 7 BhΦ om. *kiṃ bahunā* ॥ Φ (not Bh) *nīramturaṃ* ॥ M *nīramturaṃ rīkṛtvā* ॥ 8 A *ekūmtamaitratām* ॥ 9 BhΦ om. *sa* ॥ A *tadupakāraraṃjitaḥ* (om. *manāḥ*) ॥ BhΦ *tatpakṣimadhye*, AM *tatpakṣimadhye* ॥ Φ (not Bh) *sa tadā for sādā* ॥ N *anyathānyasmin* ॥ 11 Φ (not Bh) *vāso* (!) *'apūṣita-nayanaḥ* (!) ॥ A *aṃśrupūritanayanaḥ* ॥ A *samūga*, then the space of an *akṣara* covered with gamboge; the *ā*-stroke covered with gamboge, and *samūga* corr. to *samaṃga*. Then the space of 5 *akṣaras* covered with gamboge by corr., who writes on it *dgadam uvācu*, the reading of the corrector being thus *samaṃ gadgadam uvācu* ॥ 12 Pr *vibhaktiḥ* ॥ BhΦ *tad yūsyāma atrāhaṃ* ॥ A *aḥam anyatra* ॥ 14 BhΦ *anūreṣṭiḥ* ॥ PPrM *maḥati 'reṣṭiḥ* ॥ A *jano for nagara*° ॥ BhΦ *babhukṣayā jādito*; bhN *bubhuyānt*° ॥ 15 PPr *vihaḡa*° ॥ M *vihaṃbaṃdhanārthaṃ* ॥ BhΦ *aḥam alyāsu* [Φ adds *ri*] *śesatayā* ॥ 16 M *videṣaṃ calito* ॥ ABhΦ *tato 'haṃ for tenāhaṃ* ॥ A *kaṇomi*, om. *iti* ॥ BhΦ *yāsyāmāti* ॥ A *hirinya* ॥ 17 BhΦ *tahrī*, but the *i*-hook deleted in Bh ॥ N *prāha for āha* ॥ Bh *yāsti*, PPrM *yāsyatūti*, N *yāsyatūti* (!) ॥ 18 ABhΦ *dakṣaṇāpathe*, N *dākṣiṇāpathe* ॥ 19 M° *mūṃsakalāni* ॥ 20 BhΦ *subhāṣitagopīm* ॥ BhΦ ins. *bhūcarah* before *sukhena* ॥ Φ (not Bh) °*pakṣakṣayaṃ* ॥ 22 BhΦ *tā*, APr *te ye for tāta* ॥ Pr om. *na*, which has been supplied by another hand in margin ॥ 23 ABhΦ *cāpadi samasthitam* ॥ 24 A *hirinya* ॥ N *prāha for āha* ॥ BhΦ om. all between *āha* and *bhoḥ* line 25 ॥ A *apy evāgacchāmi* ॥ A *ato* ॥ 25 A *dukkhaṃ* ॥ M om. *sa* ॥ APr jump from the first *āha* to the second *āha*, om. one of them and all between them ॥ N *prāha for āha* ॥ 26 M *tavi for tatratra* ॥ BhΦ *galāḥ taṃ sarvaṃ* ॥ Bh *akoṣagatir* ॥ 27 APr *tatrūgamīsyati*, BhΦ *tatrūgamīsyasi* ॥ 28 Φ *śanai manai* ॥ Bh *māsudvahaśceti*, Φ *māsadvayaśceti* ॥ A *mūnado for sūnando* ॥ 29 Φ (not Bh) *abhyo for dhanyo* ॥ A *samasti*, corr. by corr. to *samam asti*; BhΦ *samo 'sti* ॥ bhN *dharas for dhanyatarah* ॥ 30 MBhΦ om. *hi* ॥ Φ *sapṇatādīkāni* ॥ N *apustāv for astāv* ॥ Bh *udḍiyanāni*, Φ *udḍiyanāni* ॥ Bh *tatas for tat* ॥ P *sakḥena* ॥ 31 N *prāha for āha* in both places ॥ 33 BhΦ *cakram* ॥

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1 Before *śrutrū* Φ inserts *api*, in spite of 'pi after *hiranyo* || BhΦ *hiranyōpi* || Bh *prstōpari*, Φ *drstōpari* || bhN?PrM om. *tatprstōpari* and the following words to *sampātōdayanena* (excl.); our reading is that of A (only A °sto°). Simpl. HI· *tathānustite hiranya*[h add. over line in H]s [H om. s] *tatksanūd eia tadupari samūrūdhah* | [I om. h i] *sōpi sanaiḥ sanaiḥ* [I om. h] *tam ādūya prasthitah*; h: *tatt śrutrū hiranya tasyōpari samūrūdhah sōpi sapāt tenaiva pracchittah* || BhΦ *samūrūhya* || N *sampātōdurnayena* || 2 Φ only *ono sanaiḥ* || Φ om. *tena sa* || Bh *saha* for *sa* || Φ *taṃ hradaṃ taṃ* || BhΦ *pracalita* for *prāpitah* || 3 BhΦ *athūṃtare* || P *mūsakūdhitaṃ*, M *mūsakūdhīrṣitaṃ* [sic] || 4 N *tattistha*°, Φ *tannirastha*° || 5 Φ (not Bh) *sūkhām ārūhya* || BhΦ *tūrasva*[Φ *śra*] *rena provūca* || Φ *maṃtharakah āgacchan* || BhΦ *bhavanmitraṃ* || 6 Over °*tyūlīṃga* gloss in bh: *traṃ* || A our reading, corr. by corr. to *āgalyāḍlīṃgyatām itī* || BhΦ *āgatya ālīṃgya* || 7 A om. *yataḥ* || Bh *sakapūraiḥ*; Φ *kīṃ caṃḍalaiḥ sakalapūraiḥ śhapirai* || P *kīṃmu*, BhΦ *kīṃ tu* for *kīṃ* || 2nd pāda in A: *kīṃ suśitalaiḥ*, which corr. corrects to *kīṃ ca caṃḍalaiḥ suśitalaiḥ* || 8 M *ta* for *te* || 9 Pr *nṛpunatarai* || 10 BhΦ *parijñāto* °*sti* | *itī* || Pr *smṛti* for °*si* | *itī* || PPrM *mamāparūdham* (P1 M °*dham*) *ksamasvam itī* || 11 BhΦ *īrksollīrn-nakaṃ* || 12 N *īhītālīṃgituḥ*, P *īhītālīṃgīnan*; Pr *īhītan līṃgitau*; M *īhītālīkitaśarīrau*, om. °*līṃganau pūla*° || BhΦ *pulakītasarīrau* *īrksād* (Φ *īrīdhūl*) *adhasthod upariṣṭau cātmacramāntanaṃ īrtlūṃtanaṃ* || 14 A *maṃtharakam* || P *laghutapanakam* || Φ (not Bh) *bho 'yaṃ ko mūsakūḥ* || BhΦ *bhaksabhūto* || M om. all between *mūsakah* and *mūsako 'yaṃ* l. 16 || 15 BhΦ om. *bho* || N *prāha* for *āha* || 16 PPr ins. *mūsakah* after *mūsako 'yaṃ* || Pr *t* for *lat*; BhΦ om. *lat* || 17 M om. *yuthū dhūrā* || A *rū* for *dhūrā*; corr. corrects *rū* to *śasto* || A *īnirā tarakūḥ*, corr. by corr. to *divi tarakūḥ* || 18 Ψ sets in again here with *khyayā* || 19 A °*parityaktyās* || 20 M *paranirvedam* || BhΦ *āsūdyā* for *āpannah* || BhΦ *taiāmṭike* || 21 N *prāha* for *āha* || M om. all between *āha* and *prstō* || Pr *prstō dayaiva ttatraiva* || 22 Pr *eta traiva* || ΨPPrBh om. *na* || 25 M *pramadīrothaṃ* || 28 N °*gudē*° for °*drava*° ||

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1 M *anna* || M *prāśūṣikaparivārakārthaṃ* || 3 *suprayatnam*; cp. also Śār. 74, 9 || 4 Pr *bhaksya*, om. *māne* || M *parivṛprāja* for *parivṛād* || 5 bhN *anāyāseneva* || 6 ΨP *prūpnoḥ*; Pr *prūpnotī* || N *bhaksyayāmi* || M *taṃtraṃ taṃ* for *taṭra* || bh *īrhasphīn*° corr. by corr. to *īrhasphig*°; ΨPPr *īrhasphig*°, M *īrhasphī*° || 7 ΨPPr *brūṭakarinno* || 8 bhNAΨPr *āśramam*, P *āśram* for

śraṇam; M *aśraṇam*; Bh with us; M and Bh *upanitavān*, in Bh apparently corr. to our reading || 9 Ψ PPr *bṛūṭakarnno* || 10 N *brhasphigo*, bh Ψ PPr *īrhasphigo*, A *īrhataspigasya* || 12 After *abhyūgataḥ*, Pr repeats *śūnyam pratīvacanam prayacchati* || Ψ PPr *bṛūṭakarnna* || 13 Ψ PPr *sūlḥādam* || 14 Pr *rūtrām apī* || N om. *itī* || 15 Ψ *yat*, corr. by cop from *yataḥ* || 16 Ψ PPrM transpose *kasmāc ciraṭ dr̥ṣyaḥ* and *pīto 'smi te darśunāt* || 17 Ψ PPrM *kū vārttā nanu durbalāsi* || 18 M *śamupagatān* || 19 Ψ *harmmāni*, Pr *harmāni* || 21 bhN Ψ PPr *prāghunike*, in Ψ corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22 Ψ PPrM *sadanam* || Pr *vrthā* for *īrṣāḥ* || 23 N *girā* ||

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1 Pr *tatṛaika°* for *tatthaika°* || 2 M om. *yataḥ* || 3 Ψ PPr *pauṛo-hatyam* || 4 bhNA Ψ PPrM Bh Φ *māthāpatyam*, in bh corr. to *māgāpatyam* || 6 Ψ P (not Pr) *bṛūṭakarnnaḥ* || N *bṛūṭakarna āha* || 7 M *tvit* for *tvatto* || Pr *mamānyah suhrt*, M *mamānyah syahrt* || 8 N *bhikṣūmītram* || 9 In bh, gloss on *karmakārā bhṛtyāḥ* || N *vṛtticchedāśannmarjanādī°* || 11 N *veśena* for *vaṃśena* || M *tādāyati* || 12 Ψ P *kutūhalam me tasya*, in Ψ corr. by very small strokes to our reading, apparently by corr.; M *kautūhalam me tasya* || 13 N *īrhasphik*, A *īrhataspig*, Ψ PPr *īrhasphig* || 14 Ψ PPrM om. all between *bīlam* and *nidhānosmanā*, l. 16 || 16 N *kuddatesau* || 17 N *usmā* || bhN *utraya*, corr. to our reading by corr. of bh || N *viddhay* || 20 That in our text *śandulmātā* is a compound, is evident from 140, 15 || 22 Ψ P *bṛūṭakarnna* ||

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4 Ψ P *devatāreccanaparas*, Pr *devatāreccanaparas*, M *devatāreccanaparas* || 5 bhN *pratyūhaprabuddho* || M only *vrāhma*[new line]*nyoh* || 6 N *anantara-phaladū* || 7 M *tadagraham* for *tad aham* || 8 bhN *mūksoddeśena* || Ψ P *yathā śaktir* || 9 Ψ *bhartasamāna* || M *bhargrayamanīha* || 10 Pr *ho darudra* for *darudrasya* || M *bhojaprāptis* || 13 bhN *ni śūḍitam* || 14 M *maṇḍan* ra 2 || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannaralam* || 22 M *niyapra°* ||

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4 N *vivekajñaiś śādanamṭāya* || 6 bhN Ψ P (not Pr) *trsnā*; ABh with us || 11 Ψ PPrM *mahāyūnnaśikharākūṭah* || In bh gloss on *krodah varāḥ* || 12 N om. *dr̥ṣṭvā* and the following words to *dr̥ṣṭvāpi*, l. 15 excl. || No MS. has the samdhi after *dr̥ṣṭvā* || bh Ψ PPr Bh Φ *kurnnāmṭa*, M *kurnnāmṭa*, A with us || 16 Pr *tathā for yathā* || 17 M *prahite* || 21 N *tasmīn* for *etasmīn* || Pr *°mr̥tyu* || 22 Ψ *śr̥mṣṭā* || Ψ PPrM *taṃ deśam* ||

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1 N *prāruṣo* for *prahrṣo* || 7 N *tatt* for *tat tad* || 13 M *vāpaṭati-takoṭiṃ* || ΨPPr *bhakṣitum* || 14 M *tutāpāṣe* || Pr *tālupradeṣe* || 15 Pr *mastamulhyena* || 21 Pr *athaiva* || 22 M *cūrṇayiyāṇnvā* for *cūrṇayitvā* || 24 Pr *sūryāt tape* ||

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1 M *grha* for *grhe* || 2 Pr om. *madye* || M om. *sā* || bhN *sāpy acimtayāt* || 3 bhN *naipunye* || 4 bhN *tūlūnām bhojyān* || bh *kṛtavān*, corr. by cop. from *kṛtavān*; N *kṛtapravān* for *kṛtavān* || 5 M om. *luñcitair a* || 6 Pr *arthān* for *atha tān* || Φ *sūrpe*, bhNAΨPPrMBh *sūrpe* || 7 M *grho* for *grhāt* || M *tu* for *grhnātu* || 10 M *navā°* for *tad°* || 12 N *samarthā* || 14 bhΨPPr *sambamdheneṃe*; N *sambamdhena me*; M *sambamdhānemi*; our reading is that of ABhΦ || 15 N *śūṇḍāśmātu*, with a *visarga* added over the line || 18 bhNΨPPr *tan* for *tan*; ABh with us || bh *nīdhānodyu°*, apparently corr. by cop. from *°nogha°*, N *nīdhānoghā°* || 20 ΨPPr *brūṭakarnna* || M *jūyato*, om. *te ya* || 21 M *yūthyaparivṛta* || ΨPM *ṛhasphig*; Pr *vrnasphigoha* || 22 bhΨPPrM *khanatrikum*, N *khanitrikam*; ABh with us || 23 PrM om. *mayā* || 24 Pr *addhi* for *api* || Pr *caranamalitānām*, M *caranamalitayām* || NBh *tutpādānusāriṇo* ||

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1 Pr *tava* for *tad* || 3 M *tathā* for *yathā* || 4 N *tayā* for *tathā* || 6 ΨPPr *puruṣaṃ dṛṣṭvā*, M *puruṣaṃ dṛṣṭhā* || M *jūṇti* || 9 bhNΨPPr *bhaviṣyāt*, M *suviṣyāt*; ABh with us || 10 bhM *cetarac ca* } c and v are often indistinguishable in Jain MSS. || 11 Pr *ciknaṃ*; N *ajātakapā-laciknaṃ* || 12 *pratyutpadaṣṭh* all our MSS. including ABhΦ || 14 N ins. *āradhvaḥ* before *pravṛttaḥ*, writing *pravṛttaḥ* between two *daṇḍas* || 16 M *nām* for *mām* || 19 M *bhaktvā* || M *vāsūrūṃ* || 20 N *°kapāṭaja-tilān* || 23 M *durgge* twice || 24 Pr *°carcino pi bhū°* ||

Page 142.

2 M *tā* for *khanatā* || 4 Pr *°anyūgata idam*, M *abhyāgata ivam* || ΨP *brūṭakarnna*, Pr *vūṭakarnna* || 5 In Ψ gloss on *aśya* by glossator: *nīdhā-nasya* || bhNΨP *tan*; BhΦ om. *tan*; A with us || 7 ΨPM *sthānakam* || 8 Pr *vīkṣitum apī* twice || bhNAΨPPrM *acimtayamṣ ca* || Bh *advācīmtayam*, Φ *advācīmtavyam*, BhΦ om. *ca* || 10 N *ma* for *me* || 11 M *sahasakiraṇo*; ΨP *nirucchāhaḥ*, Pr *nīśucchāhas* || 12 N *śapatīcārāḥ* || 13 ΨP (not Pr) *brūṭakarnno* || bhNM *bhūyo* only once; ΨPPr *bhūyōpi* 2. A with us.

bhN, ΨPPrM

BhΦ om. 'pi || N *tādītum* || 15 M *bhavann* || 17 bhN *yato* for *gato* ||
 18 Pr om. *yataḥ* || 19 Pr *parāsavati* || M om. *gay janān* || 23 bhN ΨPPrM
katru, in bh corr. to our reading by corr. A with us || ΨPPr *brūṣakarnnam* ||
 N *kautukalaṃ* ||

Page 143.

1 Pr om. *ś ca* || 2 N *mūṣakaṃ* || 4 Pr *°viraḥita* || M *yathāsthena*
 for *yathā gajāḥ tathārthena* || 6 M *tata hūtrāha* || 7 bhN *tato*, Pr *yatro*
 for *yato* || M *na kūrddasektinarasti* || BhΦ om. *tad*; A *viddhi*, ΨPPrM
tadvad for *tad dhig*. bhN *tadvin* or *tad dhiṃ* (as *dva* and *ddh* are often
 identical in Jain MSS.); in bh a second hand puts *g* over *n*. The
 reading *tadvad* (ΨPPrM) is a correction, but a wrong one. A's *viddhi* is
 evidently a correction of bh's reading || 8 N ins. *yataḥ* after *uktam ca* ||
 10 Pr *grīṣmā kusarī yathū* || 11 BhΦ *kākaravah*, PL¹ *kūkasariḥ* || 13
 M om. *hi* || 14 M *śrīgunānām* || ΨPM *prakūśant* || 16 M *pravyaṃ* ||
 18 M *vūlhūva°* || 19 M *vakto*, APrBhΦ *vyakte* || M *°ṛṣṭaḥ* || 20 ΨPPrM
iva for *api* || 21 bhN om. *vilāpya* || Pr *tat samnīdhūnaṃ* || 22 N *vyarthah-*
samaḥ || 23 ΨPPrM om. *ca* before *te*, writing *tatas* || PL¹ *madbhūtyā* ||
 24 bhN *samartho*, ΨPPrMBh *'samartho*; A with us ||

Page 144.

1 N *tat kim anena* [new line] *kim āraṇhitena* || 4 M *śrāvāmī* || ΨPPr
chatrajaivibhīḥ || 5 M om. *teṣāṃ*, writing *cacau* for *vaco* || bhN *durga-*
pravisto || M *yūvat nūddhata krāpi* || 10 ΨPPr *mānodbhāsam* || N *hūsam*
 for *krāsam* || 11 N *viṣṇubhavaṃtī* || 13 N *°paṃḍitūṃ* || N *dṛṣṭūṃ* ||
 14 M *kr̥tām̐papakataḥ* || M *prāyadyate* || 18 M *manvītiṃ* for *sanmītraṃ* ||
 19 M *sarvasūna*; bhNΨPPrM *sarvasūnyaṃ* (M *°sūna*) *darīdratū*, cp. SP II,
 32! A *sarvasūnyaṃ darīdratū*, Bh *sarvaṃ*, Φ *sarva*, BhΦ *sūnyaṃ darīdrasya* ||
 24 N *api°* for *atī°* ||

Page 145.

1 M *yasya dṛṣaḥ phalavipākāḥ* || 2 Ψ om. *eva*, which is added over the
 line by cop. || 6 After 83, A ins. this śloka: *mānam udvāhatūṃ puṃśaṃ*
varam āpat pade pade | jivitaṃ mānamūlaṃ hi māne mlāne kutah sukhaṃ || That
 this did not originally belong to our text is evident from K, which has
 interpolated it in a wrong place. The order of the pādas in this MS. is
 as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our
 śloka originates in a marginal addition. It is missing in our other MSS.
 including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As
 BhΦ only seldom number their stanzas, it is evident that the copyists copied
 these numbers from their originals || N *°echanna* || 7 N *acintayāt* ||

ΨPrM om. *punar apy acintayam* || M *āpari* for *api* || 8 bhNΨPrA *dāvanikhkuthita°*, in A corr. by corr. to *dātra°* or *dānna°*, M *dāvanikhkuthitanvacaḥ*; Bh *dāvanikhkuvitasya ca*, Φ *dāvanikhkucitasya ca* || 9 Pr *avagraha* for *na cā* || 14 M om. *arthitram hi ma* || N om. *na* || ΨPrM *astvamparam* || 17 M om. *paribhūyate* || 18 M *busrā* for *buddhyā* || 22 N *param* for *varam* || M °*niveṭtan*, corr. to °*niveṣato* || 23 ΨPr *giriguhataṭṭin*, M *giripunguhataṭṭin* || 24 bhΨPrMBhΦ *khala* for *khala*, in bh corrected to our reading by corr. A with us, but corr. by corr. from *khilājanūt* || ΨPr *prārthair* for *prāptair*; M *prārptaurr althair priyaṃ kṛtavūn manah* ||

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2 ΨPrM ins. our śloka 88 after our 89, but as ΨP number our 88 as their 82 (PrM 83), and as ΨPrM number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh °*py arthito*, N °*py arthibho* || 5 M *rānksaṇam* for *dinā°* || 8 N om. *na ca* || 12 N *parapideni°* || 13 M *dvitya°* || 14 M *reni ciraprakūṣi parāpannābhoyi* || 15 N om. *yan maraṇam* || 16 ΨPrM om. *taḍ eva* || N *rrhatṣṭga°*, ΨPrM *rrhatṣṭiga°* || 19 N *kare*, then a begun *ya*, then 10 for *kūlaro* || 21 N *upāgatasya* || 22 bhN *peṭikām* || 23 ΨPrM *āyuhṣeṣatayā* (M with *daṇḍa* between °*yuh°* and °*ṣe°*) ||

Page 147.

2 bhNΨPrMBh *daivo*; A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *daiva* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmin na śocā na ca viśmayo me*; but see 151, 10, in bh a first *ca* is inserted after *śocā*, but deleted again by cop. || 5 ΨPrM *so °bravīt* for *hiraṇyah kathayati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakaśulena: rūpāyū* || 11 M *śadattena* || 15 bhN *nirbhataya* || 18 N *taṭra nagara°* || 19 Pr ins. *ki* before *kenacit* || 20 PLPrM *trēti* for *vū, it*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavūn* for *vū, it* || 21 bhNΨPM *manuṣyēti*, PrBh *manuṣya ity*, A *manuṣyo it* ||

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3 Pr *prasiddhanāma* || 4 ΨPrM *kanyū*, om. *rija* which the cop. of Ψ adds in the margin || After *candramutī*, M *yū ekasmin dvase*, &c., l. 5 || NP *nāmāli°* || 5 NPr *nirikṣyamānū* || 6 N *manorathas* || 7 Pr *kuu-mabānāhatayū* || 8 N om. *tayū* || Pr *nirjarasakhi* || 9 M *sa* [new line] *saha* || 10 M *dagvad* for *yad* || ΨPrMBhΦ *tradaṃtike* || 12 ΨPrM

mañṣṭhike ॥ 13 bhN *śameṣyati*, ΨPPr *śameṣyati*; A Bh with us ॥ 14
Cop. of Ψ supplies the words *yady arasyam* to °bhikṣuṇ incl. in marg. ॥ Pr
latrāvagamṭaryam ॥ 16 M *layā* for *toyā* ॥ 23 M om. one *gena* ॥

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2 M *kautukin drśakahrdayas*, *ka* being struck out; bhNΨPPr *kautukāt hrśahrdayas*; A BhΦ *kautukārisahrdayas*. Cp. our Introduction, p. 34 ॥ Pr
avalambhyādhrūdhām ॥ 5 Pr ins. *layā* after *ākṛtayā* ॥ M *tadapagajamga-*
jamaṣajūlaharsaromūmrīlagūtrayoktam ॥ bhN °mūtrayānūkratayā ॥ M °gūtrā°
for °mūtrā° ॥ 6 N *mamā ātmā* ॥ Pr *ābhya* for *ātmā* ॥ 10 N *stambhita-*
taram for *stā° trā°* ॥ 12 M *rad* for *yārad*, bhN A *daṃdapāśukah*, M *daṃdra-*
pāśikā, ΨPBhΦ with us, cp. 151, 2, 9 ॥ 13 bhNΨ *ahitāś*, in Ψ corr. by
cop. to our reading ॥ 16 bhN A Pr *daṃdapāśakenū*, M *daṃdapāśakenūbhī-*
kita, ΨPBhΦ with us ॥ 17 Pr *śamitī°* for *sa matī°* ॥ 18 N *taṣyāh*
rakṣakasya, bh 'inayavati, N 'avinayavati, Ψ *avinayavati*, P *vinayavati* ॥ 24
bhN *bravini* ॥

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2 M *asakṣam* ॥ 3 ΨPPrM °phalam bhavati ॥ 4 bh *nirbhatsya*, N
nirbhatsa ॥ 8 M °grhadvīraravipṭamapṭapa° ॥ M °mala° for °māṃgala° ॥
9 Pr *devatā* for *hatā* ॥ Pr *manamma jannako°* ॥ 11 Pr *manamya* ॥ M
dīṣyo dīṣam ॥ N *janmuh* ॥ 14 M *mahāśaṣṭīkatayā* ॥ 15 bhN *nirbha-*
tsatavān ॥ M *apayāte* ॥ 16 Pr *abhikrāṃte* ॥ 17 A BhΦ *tat*, Pr *nol* for *tam*.
But *tam* is evidently a prakṛtism; cp the Introduction to this volume, p. 32 ॥
18 bhN *prasara*, P *śvasura* ॥ ΨPr *trayānubhīṣitam*, P *trayā 'nutiṣṭitam*, M
toyā 'mutiṣṭitam ॥ 19 M *pradattīcattā* for *pradattī, itī* ॥ 20 bhN
°palāyato, ΨPPrM °palāyamāno, A BhΦ with us ॥ 21 Pr *clam* for *idam* ॥
23 PPr *prūnasamāyā* *īksitā*, a misreading easily to be explained by the
form of *dra* in Ψ ॥ bhN om. *mama* ॥ 24 bhN AΨPPr *grhīṣyati*, Φ
grhīṣyatīti, Bh *grahīṣyatīti* ॥ Pr *vārtturyatirekena* ॥

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1 bhN *saṃjālah* ॥ (N om. the ardhadanda) *mahā* ॥ bhN om. *tam* before
vārttī ॥ 2 ΨP *karmma°* for *karna°* ॥ A *daṃdapāśakaduhitārapī*, BhΦ
daṃdapāśīkannulāpī (Φ °sutā 'pi) ॥ 4 ΨPPrM om. *svayam* ॥ ΨPPrM
latrāgalah ॥ 6 M *manjah* ॥ 8 AΨPPrM Bh *dairōpi* ॥ ΨP *tum*
for *tam*; cop. of Ψ supplies *langhayitum* in marg., P has it in the text ॥ 9
bhN °piśika°; ΨPPrM *daṃdapāśīka* [P adds *h*] *suta 'brat*; Bh *daṃdapāśīkāsutī*
āha, Φ *daṃdapāśutī āha*, A *daṃdapāśakaduhitābratī* ॥ 11 N *na viśmo-*
yomi ॥ M *vanikaduhitā* ॥ 13 NP1M *prthak* (only once) ॥ 14 ΨPPrM

ins. *tān* before *vṛttāntān* || M *sabakumānām* || 13 P P P r *upabhuṃjamāṅgh* ||
M *upabhuṃjamānamukhend°* || 18 After *ityādi*, P P P r M || 4 *kathā* ||

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1 N *tathā ca* || 2 Pr *mānasyam* || 3 bh N °*pīnasya* || P P *upā-*
nadvāṣṭa°, M *upānādūḥḥa°*, a reading easily to be explained by the form of the
respective akṣara in P || M *carmmarṛttatāḥiva* || 5 N *kare prāpte* || bh N
om. 'py. The copyist of bh writes *a* over the avagraha || 6 P P P r M put
our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for
91.92 corresponding to our 98.100) agrees with this transposition || 8
bh N *ti* for *te* || bh M °*kutumbini* || 9 bh N P P P r M *āsvādayati*; A B h P
with us || M *ya kṛsne* || 10 All our MSS. incl. A B h P *asatyāny* || 11
bh N *parigṛha°* || M *kṛsne* || N P r *nirvṛttim* || 13 In bh a gloss on
kuśa: *darbha* || P P P r M *īpī* || 14 M *nīnam* for *dīnam* || 15 Pr
śadbhyām yat tvayodhes ta° || 19 bh *śravyam*, corr. by corr. to *śrāvyaṃ*; N
śrāvyaṃ ||

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2 P om. *sahodarās ca*, M om. *hodarās ca* || 4 N *hy arthe* || N *triloke* for
'tra loka || 5 bh N °*vavacanam* || N om. *tūvad* || 6 P P P r *laghutapanako* ||
10 N °*śamagoraga°* || bh °*māgamtaṃ* || 11 Pr om. here lines 11 to 13
incl., inserting them after *pā*, l. 15 || Pr *āmadyāhnaḥṛ°* || 13 P P P r M
°*śetukū* for °*śetukū* || 14 P P P r *tasyā* || bh P °*nukuryūt*, but in bh corrected
to our reading by the copyist himself || 16 P P *samāsvāsayitum*, Pr *samā-*
svādayatum || N *t* for *yat* || bh N *svadeśaḥpari°* || 22 M *sa viṣayaḥ* ||
23 M *śrayato tam e carute* || 24 A om. all between *vanam* and *ḍūkūḥ* (for
maṇḍūkūḥ), l. 27 || 25 *arthinām* all our MSS. but A (see on l. 24) incl. B h P.
The lion being represented in this stanza as the king of animals, the
arthinaḥ must be understood as his followers, such as *Karātaka* and
Damanaka. The original reading of the *Pañcatantra* is not *arthinām*, but
ātmanah; cp. Śār. 87, 21 || 26 N *udyamyaparair* || 27 M *śarapūrṇa-*
thivāṃdrajāḥ || 28 Pr *bhodyogaṃ* ||

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2 bh N P P P r M *kalīvidhyāṇam* [N °*vidhirjāṇam*], in bh corrected to °*va-*
dhajāṇam by corr. A B h P with us. Cp. Śār. 88, 4 || bh N *vyasanen*, corr. of bh
vyasanen, P *vyasanepi*, a misreading easily to be explained from the form of
the akṣara *eva* in P; bh N P *aśuktaṃ*, P *asaktaṃ*, but *śa* written by cop. over
sa. M *vyasanethakaktaṃ* || 5 P P *acavalaṃ* || N *avivādinam* || 6 M *eva*
vilu bhavati || 16 A with bh N P P P r M. After l. 16 B h P ins. *sthānabhraṣṭāḥ*
(Bh om. *h*) *hī śobhaṃte* || (Bh om. *i*) *siṃhā* (Bh adds *h*) *śatpuruṣa gajāḥ* || N

bh N, P P P r M

sobhyante || 18 M *saṁsthānaṁ* for *svaṁ sthānaṁ* || bhN *parityajyet*, corr. by cop. of bh to our reading || 19 N om. *iti* || 20 M *rūparatyās* || 24 Pr *vrhaspatih* || 25 Pr *śilaparākrama* || 30 M *bhuvati bhate* for *labhate* ||

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1 Pr *valmīśṛṅga°* || N *°saṅga°* for *°śṛṅga°* || 3 N *nātinica*, Pr *nīlinī-*
caṁ || 5 ΨP *madaḥs te*; Pr *kṛ mīdas te* || 7 Pr *yauvanā dhanāni ca* ||
8 bhΨPM *navasakhyāni*, N *navasaṁsthāni*, Pr *navasaṁkhyāni*, A *navasaṁ-*
ṣāni; BhΦ with us. Cp. Śār. 89, 18, and SP II, 65.—*saṣya* and *śaṣpa* are often con-
founded in the MSS., and as *ṣ* is often written as *kh* in North-western MSS.,
kḥya and *ṣya*, *ṣpa* interchange very often || ΨPM insert *ca* before *yoṣitaḥ* ||
11 N *prānasyopi* || 12 N *cittasyu* || 14 bhN *gehe* || 15 M *cittam* ||
17 bhNΨPPrM *daivo 'tra* for *daivam evātra*, BhΦ *daivam eva*, om. *atra*;
A with us. But see our note on 147, 2 || 21 N *nābhyaṁ* || 22
ΨPPrM *lābhah paramah* || 23 M *krēṇā* || 28 P (not L¹) om. *lābho 'sti* ||
29 N *vicam*, PL¹ *cittam* for *vittam* || bhNPr *vināśu* for *vināśi*, corr. by cop.
of bh to our reading ||

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1 N ins. *hi* after *kūryatatvaṁ* || Pr *kimcid* || ΨPPr *dhanabhogābhāginah*
(P *°na* for *°nah*) || Ψ *kicic ca*, P *kimcic ca* || 3 *°yōpārjanaṁ* all our MSS.;
but cp. 157, 15 || 5 ΨP *kathartī* || 7 NBh (not bh) *somaliko* || Pr
vāyah (om. *tantu*) || N *tanṭuvāyasah* || 8 N *ca śāstrāni* for *vastrāni* || 9
ΨPPrMBhΦ *°nādikā* || 10 AΨPPrBhΦ *kolikūs*, M *kokikūs* || 12 N
avadhūraṇakam for *adhū°* || 14 M *mithyāttha jalṇtam* || 15 bhNAΨPPr
(not MBhΦ) insert *na* between *dhanam* and *bhavati* || 16 M om. *bhavati*
ca bhāvyaṁ || 19 ΨPPr *māturaṁ* || 22 NPr *chāyātapo* ||

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1 N *tasmād atraiva karma tiṣṭa tiṣṭa* || 3 M *saṁthapadyate* || PL¹ *saṁpra-*
padyamaparityakṭam (l. 4) || 5 AΨPPrMBh *yathā ca* || 6 bhN *na* for *ca* ||
9 ΨP *udyamenna* || 12 ΨPPrM *ca na* for *cen na* || 13 bhNΨPPrM
nōpālambhyaḥ, ABh with us || 14 M *varttaryam*; all the other MSS. incl.
ABhΦ with us || 15 *°yōpārjanāṁ* also ABhΦ || N *suvarṇaśatatrāyopār-*
janāṁ vidhāya || 16 bhN *pruṭi sthitaḥ* || 20 Pr *krodhasaraktau locanau* ||
21 M *karṭtavyaṁs* for *kartaḥ* || M *dhā*, om. *bahu* || NBhΦ *somalikasya*,
ΨPPrM *somilasya* || 24 M om. *vyavasāyinām* ||

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1 bhN *tathāsya* for *tasya* || Ψ *atyat*, P *at* for *atas* || 2 Pr om. *yavad*
asau || 3 bhN *anvīsyati*, Pr *anveyati* || 5 N *ca* for *vā* || 6 N jumps

from the first *bhūyo* 'pi to the second *bhūyo* 'pi (l. 7), om. one of them and all between them || The words *tatra* to *pracalitaḥ* incl. are om. in the text of Ψ, but suppl. by cop. in margin || Pr om. *ca* || 7 M *antyārggeṇaiva*, ΨPr *anyamārggeṇaiva* || 10 ΨPr *edaṃ*, M *īdaṃ* || 13 M *varttaḥ* for *karttaḥ* || 14 P *bhojanād rle* || 16 bhNAΨPrM *karmma*; but in A some akṣara smeared with gamboge after *karmma*; BhΦ *karmman* || 17 ΨPr *upalambhayaṣi* || 18 N *somaliko* || 23 N *somalika* ||

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3 N *somalika* || N *prīha* || ΨPrM om. *taḥ* || 5 M *nūma sti* for *nāsti* || N *somalika* || 7 In M pāda 1 runs thus: *virūpikūlino* 'pi || 10 bhN *subud-dhan* || M om. *patataḥ* || N *patano* || 11 bhN *nūksito* || ΨP *daśa vasaṇi ca pañca ca* || 12 M om. *so* 'bravīt || 14 P *pralabadeṣano* || bh *ṣaṇḍaḥ*, corr. by cop. to *saṇḍaḥ*, which is N's reading. ΨP *saṇḍhaḥ*, Pr *ṣaṇḍha* with following *daṇḍa* || 16 bhN *maṣakta*° || Pr *śaspānigrā*, M *śaspānigrāni*. These readings evidently go back to that of Ψ, which has *śaspānigrā*, with 2 over *n* and 1 over *grā* (these figures perhaps by a later hand) || 17 M *thulo-bhiko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then *gadātirekā*, putting one single bracket before *na* (or *va*), and deleting by a horizontal stroke not only these akṣaras, but by mistake also *sa* before the bracket. P with us || 18 M *sukhenūpavin nadīpulinē sukhēnopaviṣṭa* || 19 Ψ *pralambavrsano saṇḍo*, the *o*-stroke before *n* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *n* the visarga has been written by cop. in the form of two cirelets. Hence PL¹ *pralambavrsanohsaṇḍo*, Pr, taking the cirelets as deletion marks, *pralambavrsanasanaṇḍho* || bhN *saṇḍo* || 20 M om. *śrṅḍo* || 21 Ψ 'śhitah, corr to 'bhikṭah || bh *gaspāya*, N *paśyāya* for *paśyāya* || 22 N *prahū-rena* || 23 bhΨPrM *arhaṣi*, N *arhatha*. In Ψ, 'sī seems to have been corr. to 'ti; but the correction is not clear ||

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2 bhN *niyejaṣi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M *aitya* for *etya* || 8 N *so braviti*, PL¹ *so* 'bravīt || 9 NM *karomi* || ΨPr *sudāivōdyamarotā*, M *sudāivōdyamatā* || 11 ΨP *yathūlasya*°, but in Ψ *trā* under 'hū by cop. || 12 bhN *bhaya*°, M *tagavitrāma*° || 16 N *bha* for *na* || 21 M *drśate* || 22 N *mūśakasthūnaṇ* || 23 M *taṣya pralambavrsanaprstaṇ* ||

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1 M *sarvaktresu* || 2 bhNAΨPBh *strivākyamkuṣaiḥ*, Pr *strivākyamkuṣaiḥ*, against the metre; but in Bh corr. in marg. to our reading by cop. Φ with us ||

bhN, ΨPrM

4 M *amasyaṃ* for *agamyam* ॥ 7 ΨPPrMBhΦ *pañcadaśame* ॥ 12 M *anūsārāva* ॥ M *aho* for *alo* ॥ 13 After *iti*, ΨPPr *kathā* ॥ 6 ॥, M ॥ 6 ॥ ॥
 16 Pr *dhanaguktayuktadhanākhyau* ॥ 17 P *budhvī ekasrūṣpaṃ* ॥ 18 M om. the sentence between *gataḥ* and *atha* l. 20 ॥ N *somaliko* ॥ 20 N *pradīṣṭaḥ* ॥ 21 Pr *bhāryā* ॥ 22 M *prāptōpravṛṣṭaḥ* ॥ bhNΨPr *śakti°* for *bhakti°*; in Ψ corr. in marg. by cop. to our reading, which is that of Hamb. MSS. and APBhΦ ॥

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1 N *somilikasyā°* ॥ 2 Pr ins. *apy* after *tad* ॥ 3 Pr om. *na* ॥ 4 N *karttaryāḥ*, M *karttāya* ॥ M om. the sentence between *karttaryā* and *atha* ॥
 5 ΨPPr *khedyamūnasya* ॥ 7 M om. *tataḥ* ॥ N *dhanagrhaṃ* ॥ 9 N *sukhabhuktaśayyūyām*; Pr *sukhaśayyūyātham* ॥ 11 Pr *kurato* ॥ 12 M om. *kṛtaḥ* ॥ 13 bhAΨPBhΦ *ryaraharuka°*, M *ryaharuka°*, NPr with us ॥ M *ānataṃ* ॥ 14 bhN *klayam* for *kṛtyam* ॥ 18 bhNΨPPr *bhuktadhane*; ABh with us ॥ 22 bhN *dhanaguptaya*; A *dhanaguptayā*, but corr. by cop. to *dhanaguptāya*. ΨPPrM *dhanaguptarad*, BhΦ with us ॥

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1 bh (not N) AΨPPrM *arthasyōpārjanām*; cp. śloka 133 ॥ After *iti*, ΨPPrM ins. *kathā* ॥ 5 ॥ 3 N *vittam* ॥ 4 Of this line, M has only: *āpa saṃghātākarkkaśaṃ* ॥ 8 N om *na* ॥ 10 ΨPPr *taṃ* for *tan* ॥ M only *taṃ* for *tan nīścitam* ॥ N *lālāpate yat* ॥ M om. *yat* ॥ 11 Pr *jalanukhir* ॥ Pr *viśo* ॥ 12 Pr *riṣṭi* ॥ ΨPPr *kathayati*, M om. *ghaṭayati* ॥ A om. all between *rudhir* and *anicchanto* l. 15 ॥ N *akṣimukhi°* ॥ 13 All our MSS. incl. KBhΦ (A has a gap here) against the metre *aghaṭitughaṭitān* in the first pāda. The same faulty reading in MS. A of the metrical Campakaśroṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning *aghaṭitughaṭi* with following °), and Ballāla's Bhojaprabandha, ed. Jivānanda Vidyāsāgara, p. 39, whereas K. P. Parāb, Bhojaprabandha (Bombay, 1896), p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāraṃ, Bombay, 1891, p. 133, stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second pāda has a different reading (*durghaṭikarute*—Camp. A with us), this stanza would not seem to have been directly taken from Purnabhadra, but from some other source. It is at least possible, that the faulty reading in our MSS. and in Jivānanda's edition of Bhoja° is older than either of the two texts ॥ M *sughaṭitān* ॥ 15 *anicchanto* is a misprint, read *anicchato* ॥ M *dehinām*; after this, M again: *duḥkṣm yattheḥāyāmṭi dehinām* ॥ 16 ΨPM *duḥkṣm* ॥ 17 N *aparāṃ ca* twice ॥ M *dhyādhikho* ॥ 18 bh *svāmī ca*, ΨPPrM *svāmī yat*; our reading is that of NA. In A two akṣaras covered with gamboge between *prā* and *kta*. BhΦ om. this stanza ॥ Pr

prāktana || 20 N *vulhāyeti* || 23 M *krśvākhur* || 24 M *yataḥ* || 27
 M *varlttayah*; N om. *kartayah* || 28 Pr *vratāpavāsadharmmaḥ* || 30
 bhN om. *hi* || 31 Ψ PPrM ins. *uktam ca* before stanza 161 || 32 NP
saṃtoṣamrtaṭaptānām || 33 Pr *°luptānām* || M om. *cētaḥ* ||

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3 N *śavairamadam* for *śareśmédam* || Ψ PPrM *nirvṛtenandānudvigne* || 4
 M *'bhicādyah* for *'tivāhyah* || Ψ PPr *ca nāikaśāstrānugataṃ*, M *cānekaśāstrā-*
nugataṃ || M *mampraioktam* || 5 Ψ *mamtharaka r*, *sādhu* being supplied
 in marg., and *he* being written over *ka* by cop.; hence Pr ins. *he* after
bhadra || Pr *sādhusāyanīya°* || 7 Ψ PPr *sārā*, M *sā* for *sārah* || 9 Pr
suhṛstaṃ || 10 bhNA Ψ PPr *prīyā* for *prīyāḥ*; Bh with us || 13 N *nu*,
 bh *tu* for *nu* || N *°bhogakṛtū°* || A (not Bh) om. l. 15 and the following
śloka || 17 bh *dhuraṇḍhurāḥ* || 20 N om. the two last pādas of
 stanza 166 and the following prose sentence || 21 Pr *prīyānti* || 23
 N *nārtlāt* || 24 M *nāyayasyāt* for *nārthi° yat syāt* || 25 N *vā* for *kū* ||
 26 N *yaśo* for *yaśaso* || 27 M *vicāṅgo* for *citrāṅgo* || P *kurūṅgo* || N
ludhbabubīnapātarakītaḥ || 28 Ψ PPrM *āyātam* || M *hirunyah* || Ψ *laghu-*
tapanako, with almost imperceptible 1 and 2 over *pa* and *tu* respectively;
 hence Pr *laghutapanako*, P with us || 30 Pr *laghutanaḥ* || 31 M
āhṛtvān || 32 Ψ P *śhāvasthitasyōpāyo*, Pr *śhāvasthitasyōyāyo* || Ψ PM
°syōpāyo || A Ψ PPrMBhΨ ins. *yataḥ* before *sūksitām* || 33 N *npā-*
gataḥ || In Ψ *thai* of *tathatva* resembles *trai*; hence PL¹ Pr *tatruīra* for
tathatva ||

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2 M *odhāya*, Bh *ādāya*, Φ *ādāyaḥ*; A with bhNΨP. Query: *avadhārya?* ||
 3 bhN *ulakam āgata eva* || bhN *śaktirān* || 6 Pr *abrariti* || M *apadam*
 for *ulam* || 7 Ψ PPrM *asasārāḥ* || M *cetasah* for *cetaḥ ca* || 8 bhN
sanniruddhamīno || Ψ PPrM *udakārtham*, in Ψ followed by *danḍa*, in P
 by double *danḍa* || 9 N *mamtharaka prāha* || 13 PrM *°bhavaneṣu*
upi || 14 N *°nābhīhitam* || 17 M om. *ny abalā* || 19 N
kathayati for *prechati* || 21 bhNΨ PPrM *ucchanna°*. A *ucchinna°*. BhΦ
janapadadevatāyatanādhiṣṭito bhūmipradeśah, om. *utsunna*. For our emendation
 cp. Kullūka's gloss on *sūnyagehe*, Manu° iv. 57: *utsannajanavāsagehe* and
 Critical Introduction, p. 33 || 22 M *°kaścidra* for *°cchidra°* || 24 M
°pānūparam sūn° || 26 M *ārabdha* ||

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1 M *sampaviṣṭavakranetra°* || Pr om. *kṛtāḥ* || 4 M om. *api ca* || 7
 N *vimlyopāyam* || 8 M *tatsare* || 9 Pr *abrarān* || 10 Pr *putrapau-*

bhN, Ψ PPrM

trapaṇayā || 13 bhN *yad* for *yady* || M *krpā*, om. *stī* || 15 N om. *kṛmēt* || M om. *tac ca śrūtṛvā yūthapati* (not *ḥ*) || 16 N *mūṣikās* || 19 AΨPPrM ins. *sa* before *sayūtho* || Φ om. *sayūtho*, Bh *sa* for *sayūtho* || 20 Pr *samāśya* || 23 N *śhāyo nānyo* || 24 Pr *mūṣakāvāśayā* || AMBhΦ *°parivāraka*, but in M *va* and *ca* are very often confounded ||

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1 bhN *°bandha* for *°bandhana* || 3 NP *sa* for *sayūtham* || M *ya'bhā-
sthānapāśmī* || 5 N om. *alo 'ham* and the following words to *bhadra*
excl. || 6 Pr om. *chrūtṛvā* || After *ityādi*, ΨPPrM add || 7 *kathā* || which
in M is followed by a flourish || 9 N *°dharmārthādibhīśūtra* || 11
Ψ *kāryagītaśūstravinodena*, with one mark of deletion (small vertical stroke)
over *gī*, two ones over *śū*, one over *stra*, A P *gīta* for *kārya*; MPr *kāryagīta-
vinodena*. This shows that the reading of AP originates in a gloss of the
archetypes of APM! || 12 ΨPPrM *ca* for *hi* || ΨPMBhΦ *ca* for *vū* ||
15 N *cittāṃgo* || N *taṃ ca pa* || 17 M *°hīran*, then the first part of the
akṣara yo (not *yan*), then some *akṣaras* worn off, then *paṇanāṃkaṃ* || bhN
maṇḍagaragatīyā, M *maṇḍalaragatīyā* || 19 bhN *putitēti*, PL¹ *putita itī ta itī* ||
20 Pr *badhau*, M *budhan* || 21 Pr *bahvapāyuh prū*, PL¹ *bahvapāyaṃ prū*;
in Ψ there is a small vertical stroke over *ya* to mark the caesura || 22
Pr *sathā* for *survathā* || 23 bhN *palvaśamīpe* || 24 ΨP *prāpnosi*, M
prāptoti || 26 Pr *smān* || 27 bhN *jūsto*, corr. by cop. of bh to our
reading || 28 ΨPM *yat kim api mayā*, Pr *yatram api mayā* || N *praṇayaku-
pīte*, ΨPPrM *praṇayaprakupitena* || 29 ΨPM *madvanād* ||

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3 PL¹ om. *mitresu* || 4 ΨPr *uktvāyudvignahṛdayo*, M *uktvāyudvi-
nahrīdayo* || 5 ΨPPr om. *nivedya* || N *guhītvā* || 6 bhN om. *taṃ* ||
PN *tadavasthūm* || 10 M *krāṇṭah* || 12 In bh, *vi* of *vīrodhak* has been
corr. by the copyist from the beginning of some other *akṣara* (perhaps *dvi*);
N *dvirodhak* || 13 Pr *abhijñāsi* || 15 M *bhavān iṣyattām*(gap)...*ta*
kathanena || 16 bhNA BhΦ *api* for *asi*, but cp. Śār. 99, 1 || ΨPPrM ins.
ta before *katham* || M om. *bandhanakya* || N *upagatāḥ* || 17 M *°bandhanā* ||
N *unubhūta*, om. all to *dhanavyasanam* (excl.) L 18 || 18 bhΨPPr *bhura*
for *bhavatī*; AMBhΦ with us || N puts *vīstarataḥ* after *icchāmi* || 21 N
śanmāsasaṃjātaḥ || 22 AM *paripālayāmi*, BhΦ *anupālayāmi* (cp. Śār. 100, 8) ||
23 N *gamatī* || 24 N *vīcarayan* || M ins. *na* after *vīcaran* || 25 Pr
nirgatā for *te gatāḥ* || 26 Ψ *deṣo* || M *apaśyāmi* || 27 bh *purataḥ* ||
bhNAΨPPrM *vīkṣyamāṇās*, BhΦ *pratikṣamāṇās* || 28 M *athordvaṃ
gater* ||

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- 1 N *ākarsayāmi* || 2 P *ladro*, L¹ *ladho* for *naddho* || 3 N *nirāṣitayā* ||
 4 ΨP *iti* twice || Pr *°hrdayo nāham* || 6 N *pñritogam* || 7 L¹ *vilepana*°,
 P¹ *vilepanā*°, Pr *°vilepena*° || 8 Ψ *kumārikūnām*, corr. to our reading; PL¹
kumārīnām; Pr *kumārā* || 9 ΨPPrM om. *kantukaparinām* || N *hastādvayam*
 for *hastād dhastam* || 10 PL¹ om. all between *rājaputrasya* and *mṛgayū-*
thasya l. 13 || 11 M *prārṣṭakālā*° || 12 bhN *°hrdaye* || 17 N *evad*
 for *etad* || bhN *antpāṭikam*, P(not L¹) *antpāṭikam*, Pr *auvṛṭikam*, both these
 readings originating in misreadings of the form which *tpā* has in Ψ ||
 18 N *grhagrhitā*; M *grhīta*, om. *graha* || 22 M *atha kṛśām* for *akṛśām* ||
 23 ΨPr (not P) *kūṣṭeṣṭakālagnāprahārair* || 24 Pr *vyāpātenēti* ||

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- 2 M *prārṣṭakālā*°, N *°samayotsuke* || 3 For stanza 178, NBhΦ only:
yathā vāturidhūlasyeṭi || 5 M *asambuddhaya*° || AΨPPrM *tac ca śrūtvā* ||
 7 M *prabhūtam prabhūtam julena* || 9 bhN *°suhṛtnehat kṛi*° || 10 N
ḍatā° for *ḥara*° || Ψ *°ghuṇḍā*° (cp. vol. xi, Table I, no. 1, 15 c, and the form
 which *jḥi* has in Table II, no. 12, 2 a), PL¹ *°luṇḍā*°, Pr *°kvaṇḍā*°, bhNAM
°kaṇḍā°, which does not make good sense here. Cp. the reading of BhΦ. Śār.
 103, 16° *kuntaku*°. Perhaps *°kaṇṭa*° is Pūrṇabhadra's original reading. BhΦ *śīraḥ-*
kaṇḍhakeśūmardanaṇam || 12 bhN om. *bhadra* || N *tvacā* for *tvayā* || M
apahūgataḥ, bhN *apahūya gataḥ* || 15 bhNAΨPPrM *anupravikṣyāmi*, Bh
praviśāṃṣīti, Φ *pratiśāṃṣīti* || 16 Pr *voca*, om. *s tvam* || 17 M *dayitayanavi-*
priyogaḥ ca kasya; Pr *jana*°, om. *dayita* || ΨP *citturivogaḥ ca* || 18 M
°mahōṣadhā° || 19 N *śiṣṭasamāgame* || 20 bhΨPPrM *pathyadana*°, NA
pathyadinu°; BhΦ *paṭhya dīnasamṛtibhās te* || 21 ΨPPr *prubhoḥ ca* || 27
 M *paraṃ* for *varaṃ* || N *prāṇatyāgo* || 28 PL¹ om. *bhavantī* ||

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- 1 ΨPPrBhΦ *hīrangyapāsam* || 2 Pr *°vyāhṛte vi*° || 3 Pr om. the first
°pi || 4 ΨPPr *vāsāṇbhūryabhūmim* || 5 N om. *dr̥ṣṭvā* || 7 Ψ *utpa*,
 then *danḍa*, then *luto*. The inferior end of the vertical *ta*-stroke goes to the
 right and meets the first vertical *o*-stroke to the effect that this *ta* in
 connexion with the *o*-stroke resembles *tya*, though the superior horizontal
 stroke of *ta* does not meet the *o*-stroke (see vol. xi, Table II, no. 10, l. 3 a).
 Hence PL¹, taking the *danḍa* for an *e*-stroke, *utpatyeto*, Pr *utpato*; Pr seems
 to have taken the small horizontal stroke to the right of *ta* for a deletion
 mark. 10 N *ko* for *ludhako* || 15 In Ψ, *bahali*° seems to be corr. to
bukuli°; PM with us || 16 M *patatamti*, A *nipatamti*, Bh *nna patamti*. Simpl.

MSS. HI read *ksate prahārāṇi patanty abhikṣnam*, h *ksate prahārā nipattaty abhikṣnam*; cp. Śār. 106, 4 || ¹ A *tivram*, Bh *tivrā* || **17** M *annakṣame* || **19** N *bahulibhavanṭi* || **22** AΨPPrM *sugunaṃ* || Pr *vāpi* || **23** Pr om. *ca* || **25** N om. *hi* || **29** M *kṛiyale* || **30** bhNABhΦ *mamaivōpary* ||

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1 bhN *savyaṃ* || **2** N om. *punar* || **3** bhNΨPPr *etan na*, M *etan ma*, A *etac ca*, BhΦ with us || **4** PL¹ *ujana* || **7** N *yamā* for *mayā* || **14** Ψ ins. *sarvaṃ* after *idaṃ*; but cop. deletes it again || M *syryṣaṃ* || **18** Pr *echinnatti sahyo* || **25** In this line the form *hiranyake* is supported by all our MSS. || **26** bhNAΨPPrM *tāvad* for *tāv*; BhΦ with us || bhN *atha* for *yāvad ayaṃ* || **27** N *vyādhasyādarśyo* || Pr °pradeśe for °bhūpradeśe || **28** NΨPPrM jump from the first *darśaya* to the second *darśaya* (l. 29), om. one of them and all between them || bh *citrāṅgaṃ śṛṅga°*; A *citrāṅgaśṛṅga-paṃjarāṃ* || **29** N *vyādhaḥ* || Pr om. °vaśyaṃ lo || **30** bhN *tadgrahārthaṃ*, A *tadgrahūrthaṃ*, ΨPM *tadgahanārthaṃ*, Φ *tadgrhanārthaṃ*, Bh with us || **33** ΨPM *atthairā°* || N *ludhake* ||

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2 N *kr* for *jñātrā* || N *citrāṅgaṃ* || **3** M *udāya* for *udḍiṭya* || In N, the words from *kacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand || **4** Pr *salilūbayanam* || All our MSS. here *hiranyako* (N *hirako*) || **5** N om. °pi || **6** NBhΦ *vihitūśaḥ*, Pr *vihavāśaḥ* || Φ *śūti* for *paśyati* || N °pramāṇe, ΨPPrM *tutṛāṅgulapramāṇena* || **7** ΨPPr *gaṭaṃ* *ava°* || **8** N ins. *sa* before *saṃ* || N *diśyo* || Pr *śighramavataram eva* || **9** M *aḍya* for *atha* || **12** N °śi, then a deleted ā-stroke, then *lināṃ* || bh flourish after the stanza 199 || **13** APrM *mitrasaṃprāptināma* || After *tantraṃ*, ΨPPrM add || 2 *kathā* 7 ||; M adds *śrīḥ* || ΨPPr *ādyah ślokaḥ* || **15** bhNΨPPrM || 1 ||, A 99 for || 2 ||, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes: *iti dvitīyaṃ ākhyānakam samūptam* ||, with the figure || 2 || after the second flourish ||

BOOK III.

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1 bhN om. *arham*, M has it twice || **2** N om. *athēlam ārabhyate* || M om. *saṃdhivigrahāli* || **3** bhPr *ādyah ślokaḥ* || **4** M *pūrevirodhite-
trasya* || **5** ΨPPr *śatropi*; M *śatror mitratvam upāgasya* || **6** N *pa'ya
ullūka°* || **9** In Ψ, the anusvāra of *prthvīpratiṣṭānaṃ* has molted together

with the inferior right-hand end of *ghū* (*ghūka*^o) in the foregoing line, but is still to be made out with certainty. (See vol. xi, Table I, no. 2, 10 b.) PML¹ *prthvipratistānānāma* || 10 ΨPPr °*sameto*, M °*samneto* for °*sanūtho* || P (not L¹) *nyagrodhak pa*^o || 11 Pr *prati sma* || ΨPPrM ins. *kākarājāḥ* before *kālaṃ* || 12 M *gitiguhādurgāśrayaḥ* || 13 M *yaṃ kiṃcid vāyati taṃ vyā*^o || 14 ΨP *nityādhiḡamanāt*, Pr *niḡamān* || 15 N om. *ṛtaḥ* || 17 Pr *vālasya*^o || 18 bhN *utkuṛ* for *utkaṭas*, corr. by corr. of bh to *utkatā* (l), but the same corr. adds *ṛ* with the line-mark 2 in the inferior margin || 19 N *asmatpakṣayaṃ*; PL¹ *tya* (om. same) *asmatpakṣayaṃ*; M *sametyakṣayaṃ* ||

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3 The shape of *r* in *ṛtaṃ* is in Ψ identical with that of *jha* as it is usually written in this MS. || 5 ΨPPr *ekāntam* twice || 6 bhN °*nvayagatān* || ΨPPrM °*ciraṃjivī*^o || 7 N *upajivinaṃ* || 8 PPrM om. *ca*. In Ψ, the cop. adds it over the line, but corrects it subsequently to *ra*. With the aid of a magnifying glass, it is to be verified with certainty, that the left-hand part of an original *ca* has been erased || 10 bh *baliyasam*, NΨP *baliyusa*, Pr *baliyāṃsam*; A has a gap here; Bh and Simpl. MS. I with us, H *baliyast*, h *balayasi* || M *prunatūṃ* || ΨPPr *mahatīpi hi*, M *mahīpi hi* || 12 Pr *dhāryakaś* || 14 Over *anāryena* in bh gloss: *śaka* || 15 N *sarvarājyaṃ* || 16 Pr *tad yathā* for *tathā* *ca* || 18 M *prasaṃdham* || bhN *saṃnenu* for *saṃenāpi* || ΨPPr *saṃidigilhe* || 19 In bh gloss on *sāṃśayikaṃ*: *sāṃśaye-bhavaṃ kāryaṃ* || 20 N jumps from *saṃenāpi* l. 20 to *saṃenāpi* l. 22, om. one of them and all between them || 21 M *tasamākhurddham* || bh *samā-rabhet* || 22 bh *nāmāndhak* || Pr *hito* || 23 *ivābhito* || all our MSS. incl. Bh. In A this passage is missing owing to a gap in the MS. Hamb. MSS. have another reading || 24 In bh, *gra* of *vigrahasya* seems to have been corrected from *na* by cop.; corr. adds *gra* over the line. N *cinnahasya* for *vigrahasya* || 25 PL¹ *nūstokam api*, M *no stokam api* || 27 M *nakhe bhagaṃ* || 30 In bh gloss on *vaitasam*: *palāṃsi* || 32 ΨPPrM *vetasa*^o ||

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1 bhN *kūrmah saṃ*^o || ΨP *marthayet* || On pāda b or on the following line a gloss in marg. of bh, which I cannot make out || 5 Pr *tavā-bhīprāya śrotum* || 6 ΨPPrM om. *deva* || ΨP *dharmmarcites* || 8 bhN *dharmah sa*^o, but *h* deleted again in bh; ABh with the other MSS. || bhNΨPMBh °*vihīne ca*; Pr *dharmmasatyavihīnasaya*; A with us || N *sa dadhyā* || 12 bh *yoddhū vamaṃtā* || 13 ΨPPrM *saṃdhānakirttane* || Pr *bhū pi* || 15 N om. stanzas 21 and 22, but has the foregoing *uktaṃ ca* || bh *api kriyā*, corrected by gloss. to our reading || 17 Gloss. of bh corrects

śamo° to śamo° || bh *pratyupadīpakāḥ* || 18 Gloss in bh on *sahasā*: *gape-*
laghīmām pāṇṇino chāṃto || ° M *toghaviṭavāḥ* || 19 bhNAΨPPrM *yaś* for
yac; Bh *yathāśa*, HI *yaś evaśat* || 21 N *susāmājyaṃ* || 30 N om.
saṃśiktā || ΨPPrM °*dāna°* for °*netra°* || 31 bhNPr *ślāghyā* || 32 bhN
tvam athātma° ||

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1 N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. || 2 Gloss
in bh on *yānam*: *nāsavū* || ΨP *saṃdhi* || M *yetasah* for *yatah* || 3 M om.
duṣṭena || 4 M *prateate* for *prabīsyate* || 5 ΨPPr *bhave*, M *bhāva* for
bhaye || ΨPPr *prānaṃ pra°*, M *prāne pra°* || 6 ΨPPrM *eva ca* for *ucyate* ||
7 ΨPM *vāthavā caitre*, Pr *thavā caitre* (om. *rd*) || 8 N *cānyathā*, PL¹M
vānyadā || 9 M *avaskamthedaṃpradānasya* || Gloss in bh on *avaskamda°*:
śoṣaṇaṃ || 12 Pr *pranulhivādhim* || 13 bhN *tan na* for *tatra* ||
bhNΨPPrM *prabhoh*; in bh *h* deleted by cop. || 14 Pr *saṃnādhāṃ* || Pr
pāpi || 15 ΨM *kūryakaraṇā°*, Pr *kūryakāraṇa°* || bhN °*nūpekṣayām apa°*;
corr. of bh adds *ā*-stroke after *kṣa*, and *ra* over *m* a || 16 bhN *yat* for
tat || 22 N *tathā ca* || 25 Ψ *tasya* over the line || Pr *prajīvanam* ||
bhN *athā°* for *apy ā°* || 27 M *āyānāṃ* for *yānaṃ* || 29 Gloss in bh on
śundāpi: *kutarā*; Pr *śrūnāti* for *chundpi* || 30 ΨPPrM om. *anu ca* || 31
M *kurvītā°* || Pr °*tātmaprayuktaye* against the metre ||

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1 Over *saho* gloss in bh: *samarthaḥ* || 2 L¹ om. *saṃ*, P om. *na saṃ* ||
3 Pr *dṛḍha* || bhN *ścamulhāsūra°*, but *cam* corr. by cop. of bh to *ca* || 5
N *tiṣṭe*, A *tiṣṭhet*; Simpl. HI *tiṣṭa madhyagato* (H °*tā* for °*to*), Simpl. h *tiṣṭaṃ*
madhyagato nityaṃ; Bh *yas tiṣṭen madhyago* || bhN *yo* after *nityaṃ* || M
lapsate || 9 PL¹ om. *supraṭiṣṭhitāḥ* and the following words to *supra-*
tiṣṭhitāḥ, l. 11 excl. || 10 bhN *śikyo* || Gloss in bh on *dhaṣayitum*: *pāli-*
tum || 11 N ins. *ca* after *atha* || 14 N *manyaṃto*, M *matīyaṃte* || M
om. *param* || 17 M *sahāyāḥ* || M *tejuśvāpi* || 18 M *yatīto vadbhīḥ* ||
Ψ *svayam eva* [new line] *ca praśūmyati*; PL¹ the same reading, Pr *svayam eva*
praśūmyati, M *svayam eva ca śūmitāḥ* || 19 bhN *vipakṣah pra°* || 20
bhN *yāsyasi* || bhN *tyaktvāpi* for *tat kōpi* || ΨPPrM om. *na* || bhN *sahā-*
yaṃ tvam. The original reading seems to be that of the Hamb. MSS.: *yadī*
punāś tvam° svasthānaṃ tyaktvā° nyatra yāsyasi | *tat kōpi vānmūtreṇa sahāyyaṃ na*
kariṣyati. 'sahāyatvaṃ' of our MSS. seems to be a corruption of *sahāyyaṃ*
na, *na*, which is om. in Ψ(PM), seems to have been inserted afterwards in
a wrong place in bh(N) || 21 bh *kariṣyati*, corr. by gloss. to *kariṣyasi* ||
23 P *nityate* for *kṛte*, *nitya* being a misreading of the shape which *kṛ* has in Ψ;

in L¹ the two akṣaras are worn off || bhN *kasyāpi* for *kasyāsti* || 26
 Gloss in bh on *venur*: *vāṃsa* || M om. *uktam ca* || 30 Pr °*phalaṃ śriyaṃ* ||
 31 bhN *tad eva*, ABh *tad evaṃ* for *tad deva* || M *pratīkaro* ||

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1 bhNΨPPr *sthiraivābhīdhānam*, A *sthirajivā 'bhīdhānam*; Bh with us ||
 2 Pr *samādīśati* || bh *tat*, N *tata* for *tad* || 4 M *svakāle* || 6 *yaśā* for
śadā || 8 bhN *arīśvasair* || N °*nocchivate* || 10 ΨPM *varddhate*, Pr
rdhate || 13 M *gunas* for *guroḥ* || 15 bhN *prūpto* for *śasto* || 18
 bhNΨPPrMK *lobhā'srayaḥ sa na tvām uccāṭayisyati* (PPr *uccāṭayasyati*); Bh
lobhā'srayān na tvām sa uccāṭayisyati (!); A *lobhā'srayaḥ sa tu tvām bho nūnam*
uccāṭayisyati. This is of course an attempt towards correcting the faulty
 passage. Our reading is that of the Hamb. MSS. Simpl. h: *lobhā'srayastram*
na śatru tru cāṭayisyati || 20 bh *tato 'ham*, N *talōham* for *tāta i aham*,
 a simple misreading of the old-fashioned writing of *o* || bhN *sthiraśthivy* ||
 21 bhN *pranadhībhīḥ* || 22 M om. *vedarī paśyanti* || N *vālavāḥ* for
brāhmaṇāḥ || 24 Pr *itra* for *atra* || M om. all between *atra* and *viśeṣataḥ*,
 l. 25 || 26 M om. *sa* || 29 M *paṃcudāśi* || P om. *tribhiḥ*; ΨPrML¹
tribhi 2 r for *tribhiḥ tribhir* || 33 N *tirthaśabdena yukta*°, Pr *tirthaśabdenātra*
yukta°; bh *tirthaśabdenayukta*°, corrected by the copyist from *tirthaśabdenā-*
trāyukta° || M *kupsitaṃ* || M *svāmīna upayūtāyu* ||

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1 Pr *bhuvanti* || M *tatsada* for *tadā* || M °*śyūbhyudaryaya* || N *purohitaḥ*
se° || 2 bh °*aṃtarvaṃśakū*°, Ψ °*aṃtarvaṃśaka*°, PPr °*aṃtarvaṃśaka*°, A °*aṃtar-*
vaṃśikaḥ°; Bh with us || bhN °*balīdhīkṣa*°, corr. in bh to our reading by
 gloss. || 4 All our MSS. including L¹ABh °*kamcuki*° (gloss in bh:
dhārya), the same reading in the Hamb. MSS., which add *ca*; but as in the
 Hamb. MSS. in accordance with our text °*kamcuki*° is part of a compound,
ca appears to be an interpolation. In A this and the compound *mantri*°
 are dissolved. Śār. p. 109 om. the second class of the *tirthāṃ*, but gives
 the first one in a compound as Pūrṇ. || PL¹ °*śaśpa*°, M °*śatyā*° for
 °*śayya*° || M °*sanyā*° for °*spaśi*° || Gloss in bh on °*bhīṣag*°: *vaidā* ||
 5 M °*vilāsinaś*° || *ca* all our MSS. incl. Bh; it is missing in the Hamb.
 MSS., which om. also *iti* || 6 Pr *svapakṣavighātaḥ* || 7 bhNΨPPrM
 °*saṃatsurā*° (Pr °*cāryaḥ*); ABh with us || 8 M *jānātī* || 9 M *tat* for
tāta || N om. *vaiṇam* || 12 PL¹ *parāpata* || 13 N om. *bhāsa* || N
 °*kārāṇikā*° || P °*śyama*°, M °*śyāmā*° || bhNΨP °*pakṣagaṇaiḥ*, M °*pakṣagaṇai*°;
 APrBh with us (only Bh °*prabhṛtibhīḥ*) || 14 In Ψ, *tāvat* (!) suppl. by
 cop. in margin, without a mark of omission in the text; PL¹PrM om.
tāvad || 16 M *vṛṣā*° for *vṛthū*° || 18 M om. *yaḥ* || 19 N *anuvigna*,

ΨPrM *anudvignaḥ* || bhN *sūrya* || 22 Pr om. *sa* || 24 ΨP *jahyā*, under *jahyād* in bh gloss: *tyajet* || ΨPrM *vāṃbhāsā*; Simpl. H I h with bhN || 25 ΨPL¹ *ācāryaṃ* || PL¹Pr *anadhiyān mṛtvijam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

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1 ΨPrM *ca priyavādiniṃ* || 2 N *grāmapālaṃ* for **kāmaṃ* || bhΨ *thanakāmaṃ*, PrBh and Simpl. H I *vanakāmaṃ*, in Bh corr. by later hand apparently to *dhana*°, M *vinakāmaṃ*; the other MSS. incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp. Somadeva's *Kathāsaritsāgara* xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *'nyah kaścid* || Pr *athaūter* || 5 Pr **kovicataḥ* for **kocilaḥ*; M **kocita-samastūvasasam*° || 6 Ψ *pragunīkṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *sva*, though in Ψ *s* has quite a different form; M *tragunīkṛteṣṭa*, om. *ca*, PL¹ *su* for *ca*, Pr and the other MSS. with us || 8 After *siṃhāsane*, bhN insert *ca* || bhNΨPrM *saptudvipā*°; ABh with us || 10 N *adharmeṣu*, PL¹M *artheṣu* || 11 Ψ **pradhāneṣu* [new page] *yuvatiṣṭane*; hence P, correcting the first *yu* to *ṣu*, **pradhāneṣu yuva*° || N *yuvatiṣṭane* || 12 bhN **lābhā*°, in bh corrected to **lājā*° by corr. || N **gocara*° for **rocana*° || 13 Pr **kṣapātre* || N *maṃgala-pūryeṣu* || 14 M *yaiṇrakū*° || bh **madhya*, ΨPr **madhyasthitaṃ*, M **madhyasthīṣṭhitaṃ* || ΨPrM om. *tīṣṭhantaṃ* || 15 bh *kupito*, corr. by cop. to *kuto* || 16 Gloss in bh on *kīrurakreṃkūra*°. *śabda* || Pr *samāsaṃ* || 17 M om. *eṣu* || 19 Pr *samavāyo*, om. *vacana* || 22 Gloss in bh on *śveta-bhikṣus*: *yati* ||

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3 Pr *vidvar yejitū* || 6 bh *nirūpitāsta*, corr. by corr. to *nirūpitesti*, N *nirūpitāste* || Pr *āsti* || Pr *tac cam api* || 7 N *samayo*, Pr *samataṃ* || M *prāptisi* || N *vihagasyu* for *vihasya* || 8 ΨPL¹Pr transpose: **cakorako-kūla*°, M om. *cakora*, writing **kokilacakravāka*° || 11 bhAΨPL¹PrMBh *vakra-nāṣaṃ*, N *cakranāṣaṃ* || ΨPL¹ **darśinaṃ*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading || 12 Pr *vaktuṃ* || 13 M om. *tathā*; N *tathā ca* || 15 bhN *tu* for *nu* || 16 ΨPL¹ *svāmī satī* || 17 M *udy* for *yady* || M om. *bhavatī* || 18 N *praśaktah* || 21 N om. *yataḥ* ||

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2 Pr *matāṃ* || 4 M om. *katham elat i vāyasaḥ* || 6 bhNAΨPM (not Pr) *kaścid*; Bh *asti kaśmīścid* (i) *va*°; Hamb. MSS.: *asti kaśmīścid va*° ||

bhN *parivāritah*. The original reading is perhaps °*parivārah*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN ॥ 7 Pr *yūtham*, om. *gaja* ॥ 9 N °*yujvala*° for °*palvala*° ॥ N *śoṣagatān* ॥ 10 N om. *proktaḥ* ॥ Gloss in bh on *kalabhāḥ*: *hathināmbacām* (or °*kam*) ॥ 11 Ψ *sa* ॐ [new page] *ti*, cp. Key to Tables, p. 1, s.v. 'Anusvāra'. PL¹ (taking ॐ for a hyphen, as it is used in later MSS.) *sati* ॥ 12 N *tenūstāśv* for *tenūstāśv* ॥ 13 ΨPL¹PrM *vegadamaḍā*° ॥ PL¹ *abha* for *atha* ॥ 16 In bh, *ta* of °*taṭa*° resembles *ra*; N °*taṭa*° for °*taṭa*° ॥ 17 bhN °*jagamāna*° ॥ 18 N °*madhu*° for °*madhupa*° ॥ Pr om. °*mada*° ॥ 19 M om. °*tanu*° ॥ bh °*śara*°, corr. to °*śata*° by cop.; N °*śa*° for °*śata*° ॥ Pr °*jaghana*° for °*śatata*° ॥ 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū*. PL¹ °*ghana*° for °*jaghana*° ॥ 21 Pr °*raval* and °*saṃpūṇna* ॥ 23 ΨPPrM om. *tac ca* and the following words including *prāptaś caudrasarah*, p 184, l. 1 ॥ N ins. a second *niveditaṃ* after *hastirūjāya* ॥

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1 bhNA *prāptaṃ* for *prāptaś*, Bh with *us* ॥ 3 bhN °*hara*° for °*kara*°, corr. by the glossator of bh to our reading, Pr °*karakaraṇāḥ* ॥ 4 ΨPPrM *atikramya* ॥ 5 In bh, *ra* of *paraṃ* is very similar to *ta*, N *paraṃ* for *paraṃ*, ΨPPrM om. *paraṃ* ॥ 7 ΨPPr *nāyāt* ॥ 8 L¹ om. *tatra* ॥ 9 Ψ originally *pravṛṣṭa*° for *prapṛṣṭa*°, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible. PL¹Pr *pravṛṣṭa*° ॥ M om. *sudukkhitaṇ*, bh *sudukkhitaṇ*, N *sudukkhitaṇ* ॥ Ψ *vikṣyānukampaya vi*, with a nearly invisible dot over *vi* as a mark of deletion, then *kṣa* begun, but deleted again by two little vertical strokes, then *ulam āha*; PL¹ *vikṣyānukampayārikṣa ulam āha* ॥ 10 ΨPPrM *agamisyaṃti*, om. *iti* ॥ 11 M °*smi* for °*sti* ॥ 12 bh (not N!) *śikhimukho* ॥ 20 ΨPL¹ *hasteno* ॥ 21 Gloss in bh on *lekhaṃ*. *pallava* ॥

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2 N *dūra*, with *ta* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *iva*, bh *era*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *yad vyākaraṇa*, which has been added in marg. by another hand ॥ 6 After writing *sādhubhū* ॥, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct; hence both PL¹ and M misread it, writing PL¹ *śrūyād*, M *būyād* ॥ 8 N *atha* for *ayam* ॥ 9 Pr *bhāsitaṃ* ॥ 10 ΨPL¹ *deviyakarmma*° ॥ 12 ΨPL¹ *puspitākarnni*° ॥ M °*kṣālayarastastararajuh*° ॥ N °*jah*° for °*rajuh*° ॥ 13 PL¹ °*saṃśliṣṭasajaladasadṛśam* ॥ N ins. °*nīla*° between °*jaluḍa*° and °*sadrśam*; *nīla* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr °*ela*°

for °capalā° ॥ Ψ °bhairavaravaṃ, but the first *va* del. by cop., PL¹ °bhairava-
raṃ; Pr om. °rabhai° ॥ °N °ākāraṃ saṃ° ॥ M °saṃvṛṣṭikāraṇaṃvairā° ॥ N
erāvata° ॥ 16 bh °bhujāta°, corr. by cop. and (more legibly) by corrector
to °ṣṇjāta°. Owing to the copyist's correction, the original reading is
difficult to make out: N °bhujāta°, ΨPPrM °suvrāta° for °ṣṇjāta° ॥ 17
bhN °sukha° for °mukha°; Pr °yamumkhaṃḍalaṃ ॥ 18 Pr pavāṇḍaiḥ ॥ 22
Pr sarvathā adrakṣāyāṃ ॥ 24 M api bhavatataḥ śrutvā, &c. ॥ ΨPPr tatuk
śrutvā ॥

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4 bhNAΨPPrMBh evaṃ for *eva*, Śār. with us ॥ 5 M *sa* for *sarva* ॥
PL¹ om. *uktaṃ ca* ॥ 6 M *urddhatesv* ॥ M *śāstrasu* ॥ 7 Pr *puruṣiṇy* ॥
bhN *jalpaṃti* ॥ Pr om. *na* ॥ 9 The copyist of bh apparently corrects
vāpārī° to *cāpārī*°, but the corrected akṣara has some resemblance to *la* (cp.
vol. xi, Table I, no. 6, 2a); hence N *lāpārī*°; ΨPL¹ *vāpārī*° ॥ 15 ΨPPrM
°nāmāsti ॥ 16 N *nivartate* ॥ 19 Ψ *asmacchakṣayā jyotsnaya°*, PL¹
asmacchakṣayā jyotsnaya°, PrM *asmacchakṣayā*, M *jyotsnaya°*, Pr *jyotsnaya°* ॥
20 N *saṃvīṭvāḥ* ॥ ΨPL¹ °nāsmulvane, Pr °nāsmadvane ॥ M °vaste for °ceṣṭaṃ;
Pr *yaṭheṣṭayaṃ* ॥ N *vibhāṣam* ॥ 22 bhN *exyatīti* ॥

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1 N jumps from the first *yenūhaṃ* to the second *yenūhaṃ* (l. 2), om. one
of them and all between them ॥ 4 N °lo° for °talo°; ΨPPr °talollālita-
graha°, M °talollālita-graha° ॥ 8 bhN *pramati*, corr. by corr. of bh to our
reading ॥ 10 N *kṣaṇaṃ ra, ra* being a misreading for a 2, indicating the
repetition of the preceding word ॥ bhNΨPPrM ins. *ya* after *bharatā*.
ABh and Śār. om. it ॥ 11 bhAΨPPrM *āropitaḥ*, in Ψ corr. to our reading
by a small diagonal stroke; Bh *deignanaṃ trayāroṣitaḥ caṇḍīraḥ* ॥ 14 N
kṣapayām āsa, Pr *khyamayām āsa* ॥ 16 Pr *caṇḍīe mamōpārī*; ΨPL¹ *caṇḍīe*
dramaso for *candro*, omitting the following *mamo* ॥ 18 Ψ *api*, corr. by cop.
to *iti*; but the correction of *pi* to *ti* is not very clear. Pr *sa*, M *api* for *iti* ॥
After *iti*, ΨPPrM add ॥ *kathā* ॥ 1 ॥ 19 ΨPPrM *prajñāḥ* ॥ 20 M *caḍ*
for *tārad* ॥ 22 Pr *kupyaṃto* for *kuto* ॥ 23 bhN *cheśa°* for *chaśa°* ॥
24 N om. *kathaya* ॥

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5 ΨPL¹Pr °*hetikā*° for °*prahelikā*°, PL¹ °*dānādirimodath*° (!) ॥ 7 After
deśaṃ, N ins. *prāyaṃ katham api deśaṃ* ॥ Pr *tittir* ॥ 10 ΨPPrM om. *vā* ॥
13 M om. *na* ॥ 14 M *tittiraḥ* ॥ 17 bhN *dāridrio*, Pr *dāridrie* ॥ bhN
purā for *pure* ॥ 19 M *mama vasathe* ॥ 20 N *na te kṛp* ॥ 22 M
prāṭiveśmikaḥ ॥ *prechātāṃ* ॥ In bh gloss on *prāṭiveśmikaḥ*: *pāḍosi* ॥

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1 M *gahasyo*° || 2 In bh gloss on *sāmaṃṣa*°: *pāḍōsī* || M *era* for *evam* ||
 ΨPPrM *munir* for *manur* || 5 ΨPPrM *su* for *tu* || 6 ΨPPr *śaśaka*,
 corr. in Pr to *śaśāṃkah* || Pr *ke* for *kiṃ* || ΨPPrM transp.: *na trayā* || 7
 ΨM *yathāhu*, in Ψ corr. from *yathā ca* by cop; PPr *yathā ca* for *yad āha* ||
 8 M *pratyakṣyaṃ* || 9 M *astava* for *atra* || 11 M *manuśānām* || 12
 bhPPrP *tiśācūṃś ca*, in bh corr. to our reading by corr. || 14 N *smṛtiḥ* ||
 Ψ om. *pramāṇi*, but cop. supplies it in marg. || 18 M *sarinyatī* || ΨPPrM
 om. *iti* || M *athānātulūṣaṃ* || 19 ΨPPrM *tittum* || 20 N om. *cala*,
 PL¹ om. *bhanga* in the compound || 21 N *bharatyā* || 23 M *dr̥ṣṭyā* ||
 bhN *bhayaṃprāno*° ||

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1 bhN *tapacchadma*°; Pr *taśchadma*° || 2 bhNΨPPrM *galavārttās*, K
galavārtās, A *malavārttās* (continuing *tipasīmah*, *tas ti* of course being a mis-
 reading for *rttās ta*), apparently corr. by cop. from *galā*°, Bh *galakṛmtās* ||
 5 P *kurūvābāhur*, L¹ *kurūddhabāhur* || Ψ (not PL¹) *ta*[new line]*tayor* || bhN
eva for *evam* || 7 M *śāpnavadr̥śāḥ*, Pr *śāśadr̥śāḥ* || bh (not N) *kuṣṭmbā*° ||
 9 M *dmāny āyāṃceti ca* || 10 M *lohakūṇastreva*, P *lohakūṇabhastrevat*, L¹
lohakārābhāstīrat || 11 M om. *tathā ca* || 13 In bh gloss on *śunah*
puccham: *kurūvāṃnā pucchadī*; Pr *pucchatiṃ* for *puccham* || 15 *kūtikā*
 bhNAΨPL¹PrMK, Bh *dūtikā*, Hamb. MSS. H *puttikā* (cp. p.w. s v.), I
punnikā || 16 M *matyasa* || Pr om. in their right place *geṣāṃ* and the
 following words down to *saṃsanti* (excl), l. 19, adding them after *vistare*,
 l. 21, between two crosses (x) || 17 ΨPL¹ *alhnah* || Pr *dhr̥tam* for
ghṛtam || 18 In bh gloss on *piṅgākāc sālī* || 22 Pr *dharmamāṇiṃ* || P
parāṇi°, L¹ with us || 23 N *śaśakah prāhu* || NΨPrM *tittiri*, in Ψ similar
 to *tittiri*, which is the reading of P || 24 ΨPPrM *naditāte* || In Ψ gloss
 by cop. on *tisṭhati*: *samastī* ||

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1 N *sthitrāu* || 2 bhN *tatra* for *tata* || 3 N *dharmādeśaka* || 4
 bhN om. *hi* || Pr *ti* for *te* || 5 ΨPPrM *raduta*, bhN om. *radatayāṃ* ||
 6 Pr *pradarśayatu* || 9 Pr *bhūtāpi* || M om. *yo* || 13 In bh glosses
 or *apī*: *vakulo*, and on *vithayah*: *sālu* || 15 L¹ *ir̥kṣām sthitrā* || 16
 M om. *searge* and *pāda* 4 || 17 N *bhāsaṃtanaṃ* || 19 ΨPL¹PrM insert
mama before *samīpa*°, repeating it after *bhūtā* || bhNΨPL¹M *samīpavarttino*,
 Pr *samīpavarttiyo*; ABh *samīpavarttinau* || 20 PL¹ *vīṇādaparamārtham*, om.
vijñāta || bhNΨPPr *vīcā*, a misreading of the old-fashioned writing of *o*;
 A *gena vijñātaparamā'rtham vīṇādaraco vadato me*, &c.; Bh *gena vīṇādvijñāna-*
paramārthavaco me vadano° *pi paralokavādhā na bhavati* || M om. *me* ||

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4 ΨPPr *karṇanopāṃti*, in Ψ the *i*-hook over the line del. by cop with a small dot, thus correcting *te* to *te* || Pr *āvedayāṃti* || 5 ΨPL¹ *viśūṣita* || 6 NΨPPrM *npāgalau* || 7 In bh gloss on °*kiakacena*: *karavata* || 8 Pr *braviti* || After *āhi*, ΨPL¹ add || *kathā* 2, PrM *kathā* without a figure || 9 Pr *etaṃ* || Pr *kr*, om. *tū* || After *krtrā*, bhNΨPL¹PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *krtrā*, Bh reading *arthapatim* for *adhīpatim*. Simpl. MSS. HI *ksudraṃ dirāṃdhāṃ patim* (I *parim*) *āsāya*; Simpl. h *kru* [misread for *ksudraṃ*] *patim prāpya rātrāṇḍhāḥ saṃlōpi*. At all events either *prāpya* or *krtrā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhīpatim* to *arthapatim* || M *rātrāṇḍhāḥ* || P₁ om. *santah* || ΨPPr *śaśi°* for *śaśi°* || ΨP °*tittira°*, Pr °*tittira°* || 10 ΨPPrM *yāsyāṃti*, om. *iti* || 13 Pr *sarve pa°* || bhNAKBh *yathāsukhaṃ* || 14 The words *sahāste* to *krkālīkayā-bhīkṣitaṃ* suppl. by cop. of Ψ in marg.; *bhīkṣitaṃ* stands also in the text || 15 Pr om. *bhoḥ* || 20 M om. *prāhu* || N *durātman* || 21 M *adyaprabhūti* || 22 Over *sāyaka* in bh gloss: *bāna* || 23 bhN and A *durukta*, Bh *duruktā*, ΨPL¹M *durakta*, Pr *dukta* || Śār. and Simpl. HI with us, Simpl. h *durukhūṃ* (misread for °*khūṃ*) ||

Page 193.

1 Ψ *svāśāśrayaṃ*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idam vyāhṛtaṃ mayā*, P om. *yad idam vyāhṛtaṃ*; L¹ om. *taṃ yad* and the following words to *d iksam eva* (excl.), i. 7. M *yad idam vyāhṛtaṃ mayā* || 5 Pr *yadī prayaṃ* || 7 Ψ *caḍvacaḥ*, corr. by cop to *kadvacaḥ*, the corrected akṣara resembling *cū*, P *bhūdvaca*, Pr *dracaḥ* for *tud vacaḥ* || 8 N *tathā ca* || 10 *vaṇitūṃ*, in bh the glossator adds a various reading *vaṇitūṃ* || 11 Gloss in bh on *bhīṣag*: *vanda* || 13 ΨPL¹Pr *sarīsadi* || 14 M *tatva* for *tan nu* || 20 Pr *prayāt* || 22 ΨPL¹PrM *sa āhu* || Pr *sālgūṇyāparah* ||

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1 Pr *valokataḥ* (!) || 2 Pr *chāgabrāhmanam*; M °*brāhmanam* || N om. *brāhmanam* and the following words to *brāhmanah* (excl.), i. 3 || 5 N *krīṭāḥkrīṭāgnī°* || 6 ΨPL¹M *parāsi*, Pr *pratirāsi* || 7 bh *meghācchūḍite gagane* || M only once *maṇḍalaṃ* || 8 *kimcud°* all our MSS. incl. AKBh; Hamb. MSS. *kimcidgrāmaṃ* || 11 L¹ *artha* for *api* || Ψ *itaś ca taśca*, PL¹ *itaś ca taśca*, Pr *itaś cetaś ca*, M *itaś ca*, om. *cetaś* || 12 ΨPL¹M *mārgge*, Pr *mārgga* || 13 N *pīvaram paśum* || 15 ΨPL¹M *anyadīnago*, but cop. of

Ψ adds in marg.: *adyadinaja iti pāṭha*, and Pr has *adyadinajo* || 17 bhΨ *saṃukho*, N *saṃmukho* || Glossator of bh corrects *apamārgena* wrongly to *aparamārgena*, which is the reading of N || 18 M *eva* for *evaṃ* || 19 N *tad* for *yad* || bhN *skamdhārūḍho*, ΨPM *skamdhānīrūḍho*. APrBh and Hamb. MSS. with us || 22 Pr om. *tān* || 24 N *pratipādayāmi*, Pr *pratipādasi* ||

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3 N *etyorūca*, M *abhyetorūca* || N *aho* twice || 4 Pr *śaktaṃ* for *yuktaḥ* || 8 Pr *āsu* for *āhu* || 10 ΨPPrM *āṭmaruciraṃ*, in Ψ corr. to our reading; but the correction is not very clear. The respective akṣara might as well be taken for *taṃ* corr. to *raṃ* || M *samācarati*, Pr *samācāret*, both om. *iti* || 12 ΨPPrM *ruḥhāya* for *ḥṛtā* || ΨPPrM *aho* for *bhoḥ* || 15 N *śacetaṃ*, corr. by cop. to *śacantaṃ* || 20 PL¹ *aho* for *ato* || After *iti*, ΨPL¹Pr || *kathā* 3 ||, M *kathā* 3 || 21 Pr om. *°seva* || 24 Pr *durjano* || 25 M *bhakṣayati* ||

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3 Ψ *sa dūcid*; PL¹ *kadācid*, om. *sa* || ΨPPrM *°sūri* for *°sūra* || 4 N *nīhkrāmatas tra tasya* || 5 ΨPL¹ *cūlughu*, in Ψ corr. to our reading by a small vertical stroke over *ū* || bhN ins. a second *ca* before *śarīre* || M *śarīre vṛnaśonitagaṃdhū*, l. 5 || 7 ΨPM *vyāpādayaṃti* || N om. *vā* || ΨPM *tādayaṃti* || 8 bhN *ḥṛta* for *ḥṛta* || Pr *°sarvāmbhogo* || After *iti*, ΨPPrM add || *kathā* 4 || 10 N om *°icārya* || ΨPPr *°idnuṣṭeyaṃ* || N *meghavarṇa prāha* || 11 Ψ *sāmadānam*, PL¹Pr *sāmadānam*, M *tāmadānam* for *sāmadān* || 12 M *nirbhāṣyārīpakṣapakṣapranadhānūṃ* || 13 bhNAΨP *°pranadhānūṃ*, Pr *°pranadhānūṃ*; Bh with us || ΨPPr *°āḥṣya* || 14 bhNΨP (not M!) PrA *°ṛṣmūka*, Bh *°ṛṣya*; cp. Śār. 127, 1, and below, 197, 2 || ΨPPr ins. *ca* between *sapṇāvrāreṇa* and *bhāratā* || 15 bh *°madhyā*, N *°madhyād* || N *divasāṃdhāt* || Pr *anumā*, om. *nato* || 16 ΨPPrM *mayēdaṃ jñātaṃ* || N om. *apasāraparīyaktam* and the following words to *apasāraparīyaktam* (excl.), l. 18 || 19 M *krāpā* || 21 Pr *ibundhanaṃ* || 23 N *svakāryam* || 24 M *ripusaṃgataḥ* || 26 N *samudyasah* ||

Page 197.

1 M *prahyatyāhuta*, Pr *prakṛtyāhṛtarudhīrāloṃḍitaṃ* || 2 M *śaṣpa-mūka* || 3 bhNAΨPPr *°pranadhī*; M *śatupranadhībhṛtaya*; Bp with us || 4 Pr the first *°kūḍhi* twice || 5 N *°trayātāṃ ra, ra* being a misreading of 2 || 8 Pr *°sri inā* || 9 PL¹ *nyagrodhapābhīmukhaṃ* || 10 M *°ṛkṣasūm* || bhNΨP *°ṛṣṭamanā*, Pr *hrṣṭamānā*, M *hrṣṭamanāṃ*, A *hrṣṭamanāḥ*, corr. by cop. to our reading. Bh with us || M *sūyamāno 'bhi rimarddanaḥ* || 12 M *e* for *eva* || M *pādayāmi*, om. *vyā* || 14 Ψ *na kṛp*[new line]*t*; the

same mistake in P (not in L¹) || 16 Ψ PL¹ °xyāntamamanam || M om. dvitīyam || 18 M caṃ for yaṃ || 19 N sthiraḥivāḥirind° || N °mamtri || N sthiraḥivā || 20 N bhitaḥ for nitaḥ, om. the following words to savismayo (excl.), l. 21 || M tatra vidyātmam for tan nivedyatām || Pr ātmavarggama-nās for ātmavāmināḥ || M sa for saha || 22 bh bhat, N bhaktam for tat || 23 Ψ PL¹ vyāpādītāneka°, M vyāpādītāteka°, Pr vyāpādītānika° || M dr̥ṣṭyā || 24 N pracalitaḥ, om. prati || 25 M bhavātās || 27 M bhūti, om. kāmō || In Ψ gloss by cop. on bhūtikāmō: dhaneccu || 29 M °bhūtitam for °sti || Pr °itile || 30 Pr tasyōpadūpradānenu || bh trātpakṣe pātinaṃ, N trā-pakṣapātinaṃ || 32 Ψ PL¹ tāvas trām; Pr tāvat tū ||

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3 N tad atīddau || P Ψ kiṃm (not L¹) || 5 Ψ PPrM hīnaśatruḥ || 6 N °pauruṣaḥ balaḥ || 7 M upagatū || Ψ M loke pravādinḥ, in Ψ corr. by cop. to our reading || 9 Pr surtṛubhaḥ || bhNA Ψ PPrMK cikirṣitaḥ, Bh cikir-ṣataḥ, M ciṣāṃkiṣitā, corr. by the copyist to °kiṣitaḥ. Cp. SP. III. 44 || 10 M om. ca || 11 Ψ PPr sphuṭam || 15 In Ψ , ca after tasya has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL¹ om. ca; (L¹ tasyā for tasya) || 16 N nārttate || 18 bhN ratmiko °pi for °hōpari || 19 bhN nūnam megā (N mayā) kṣetradevatā mayā || 20 Ψ PL¹PrM kadāpi for kadācūt api || Pr pūjite || 21 M dayā for tat asyāḥ || 22 M yūcittā serā nikṣipyā || 23 M om. bhoh || Ψ PL¹ mayāś-tāvaṃ kalam || 24 N pūjām, M kūtā for pūjū || 25 Pr r for prātār ||

Page 199.

1 N ins. ca after evaṃ || N ekenā° for ekuika°; Pr ekuikaṃ dināraṃ || 3 N grām for grāmaṃ || 4 M ins. trā before tatra gatvā || 5 M om. ca after ekaṃ || 6 bhN gr̥hīyāmy evaṃ, Ψ PL¹ gr̥hīyāmevaṃ, Pr gr̥hīyāmy evaṃ, A gr̥hīyā-mi evaṃ, Bh gr̥hīyāmīty evaṃ || 7 M vrāhmana, om. putrena || N om. śirasi || 8 Ψ PPrM amuktajivita eva || Pr tathādeśata || 9 Ψ n, then pa add. over line by cop., then gama[now line]t h, h being written in the line on daṇḍa, and a second daṇḍa being added after the first one; PL¹ upagamataḥ || 10 M samertah || 11 Pr °inikāraṇam || bhN samarpi-tavān || 13 MPr om. gr̥hnātī; all our other MSS. incl. AKBh have the second pāda as given in our text || 14 M huṃsaḥ || 18 M jāmbūna-dayamayā || 19 N ṣanmāse ra, ra being a misreading of 2 || 20 M vr̥ha, om. tṛakṣā || 21 bh °dātyā or °dānyā, NA Ψ PL¹Bh K °dānyā for °dātyā; Pr °picchaikadānyā, M °picchaikadātyā. In bh, tya and nya are often, as in our case, hard to be distinguished; cp. our facsimile Table II, no. 7, line 1 middle pratyekaḥ, l. 2 end bhrūṃtyā, l. 4 middle of first half asatyāḥ, l. 5 middle of

first half *bhṛtyena*, &c. with l. 2, second half *anyathā*, l. 6 middle *anyathāiva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as bh.—*dānadāti* is formed like *karyadāti* ||

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1 ΨPr *paraspara*, PL¹ *para*, M *parasya* for *parasparam* || 2 Pr *ete* twice || N *radante* || ΨPL¹ *ismākaṃ* || 3 ΨPM *karīṇyasi* || 4 M *yuṣmābhīhitaṃ* || 5 bhN *devapramāṇaṃ* || 6 ΨPL¹Pr *gatūstat*, M *gatīdāsū* || 7 Ψ *laguda*[new page]*dhastān* || 11 ΨPL¹PrM *nānugrhnāti*. Then ΨPL¹Pr *kathā* || 5, M only *kathā* || 13 Pr *upāgataḥ* || 14 bhN *dipikūṃ* || After *ūti*, ΨPPiM add || 4 *kathā* || || 15 Pr *asmīnu ahate* || Before *tad*, bhN ins *raṭṭāksaḥ punaḥ abhavat* || 16 N *tre* for *traṃ tu* || 18 ΨPL¹ *ākhyātāṃ*, in Ψ corr. by cop. from our reading, Pr *ākhyāta* || 23 bhN *kṛndilkaḥ*, ΨPM *kṛūṇaḥ*, PL¹ *kṛūṇaḥ* for *kṣudraḥ*. The reading of bhN, apparently that of the archetype of both our MS.-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii. 43, 9 ed Pratap Chundra Roy || bh *kālasaṃmṛitak*, N *kālasaṃmṛitak* ||

Page 201.

1 Pr *va*, om. *naī* || 4 Pr *°nāśikāḥ* || 5 N *udvelanīyū* || 7 M *°prūṇaḥ* for *°prūṇiḥ* || 8 N *īanasthasyābhareṇa ghaṇaḥ* || 11 N *āsasāra* || 12 N *mudhastatīkaṃ* || 14 bh *śasiroḥ*, M *śapiroḥ*, BhNK *śuciroḥ* || 16 bhN *ca gacchati* || 19 ΨPPrM *hi* for *ca* || 21 M *adrśi* || 23 bh (not N) *sasamṛitā* ||

Page 202.

1 N *dusyati* || 2 N *duste* || N *dustāḥ* || 3 Ψ *śapuppaḥ* || 6 N *kāṃta*, M *kāṃtā* || 7 ΨPL¹ *saṃrakṣaḥ* || Ψ *śaraṇāgataḥ* || 15 [new line] *śaśiḥ*, *e* before *sa* supplied in Ψ in margin, without any mark in the text. PL¹ with Ψ (P writing 14 for 15), but without the correction || 11 PL¹ *yathāśaktiṃ* || 12 N *tathāśau* || 14 Pr *māhrtai* || 16 M *dāndraroḍukhāni*, Pr *dāndryarogadukhāni* || 18 M *utsrja* || 19 Pr *yathā vūḥkiḥ* || 20 Pr *°yuktaḥ* || 21 N *drśtaḥ* || 22 In Ψ gloss by glossator on *bhadra*: *ludhukah* || 23 M *varttāya* for *kartāyah* ||

Page 203.

1 N *vihaṃgamāḥ* || 3 M *gatīṃgāraharmmatim* || L¹ om. *naṃyām*, P om. *ānaṃyām* || 6 M *cāsi* (or *śāsi*) || bhNΨPMBhK *nāśayet*, N inserting *na vi* before it; Pr *nāyat*, A *nāśaye yena te* || Bh *kṛudhā* || 7 ΨPL¹Pr *anye* ||

bhN, ΨPPrM

8 N °syātmā hi for °syātmāpi || 13 Ψ nu, P bhu, L¹ bhū for tu || 14 N tām ||
 15 Pr dharmmātvā || 18 N pūtaṃ for pāpaṃ || 20 M om. the third pāda ||
 M ātmanaura || 22 Pr naraḥ kenātra saṃśayaḥ || 23 Ψ PPrM om.
 stanza 154 ||

Page 204.

1 M attha pra° || 2 bhNΨPPr griṣmo, a misreading which shows that
 the archetype of these MSS. had daṇḍa between the two pādas; A Bh griṣme ||
 3 M °sahahsrah || 5 bhNΨPL¹PrMBh gasti, A with us || ΨPL¹Pr śilā-
 kām || 7 N muktvā || 10 ΨPL¹ patudināyāḥ || 19 Pr yātana for
 yāni || Pr mānuse || 20 ΨPL¹ tāvankūlaṃ, in Ψ corr. by cop. from tāvān
 'kūlaṃ || 21 Bh this and the following line with us, only harsāvisṛṣṭas for
 harsāvisṛṣṭas, and bhrtvā for kṛtvā. For this passage cp. Critical Introduction,
 p. 44 ff. || 22 N parimāṃ nirvedaṃ ||

Page 205.

1 After iti, P kuthā ||, ΨPrM kuthā G || 4 bhN mamādyāvagūhate;
 cp. p. 206, l. 7 || 6 ΨPPr coreṇāpy, N saṇeṇāpy || 9 ΨPPrM arimardanaḥ
 prāha prstaiṃś ca || M vaira for cauraḥ || 13 M kūriryena kācin || M
 nivariddhanavakusutā || N prabhūtaṃ dhanam || 14 ΨPPrM viddhaṃ va° ||
 15 ΨPPrM uktaṃ for yuktaṃ || 20 ΨPPrM om. tathā ca || 21 Pr vika-
 mātā || Pr haṃtās for dantās; M ins. haṃtā before dantās || 22 M
 bhraṣṭi || ΨPPrM apahataṃ || 23 N rākyam nādrīyate ca bāṃdhavajanair
 patnī na śuśrūyate || 24 bhN °purusaṃ, in bh, °pu° has been corr. subse-
 quently to °pu° (by cop. ?) || This line exactly with the same words in Bh
 and Hamb. MSS.; A dhi (this on gambogo which covers another akṣara) k
 kuṣṭaṃ jarayā °bhikkūtapurusam | putro °pya °cayāyate || M om. °py a ||

Page 206.

1 ΨPM grhe, Pr gahe, all these MSS. om. tad || ΨP coram || 2 bhN vi-
 smayotpulakāṃvita° || 4 ΨPPr grhe ko°, M ahe ko° || 5 bhNΨPPrM mamā°;
 A with us, Bh nūnam eṣi mām asya bhayān mām āliṅgalīti || 7 bhNΨPPrM
 mamādyāvagūhate, in P corr. from māmādyā°. Cp. the readings of Śār. β 163, 2
 and SP, MS, N 1355. ABh with us || 9 Pr etasmāc || bhN apakūrinah,
 in bh corr. to our reading by corr. || After cintyate, ΨPPrM insert kuthā ||
 7 || 10 N pustīya (a misreading of the old-fashioned e) || M bhadiya°
 for tādīya° || ΨPPrM cēty for vā, iti || 11 M anyena for anena || 12
 bhNΨPM here and in the following lines rakraṇāṣaṃ || M eva for evaṃ ||
 15 N goyutaṃ || 16 M arimārdina āha, ΨP arimardana prāha || 18 N
 ins. prativasati sma after brāhmaṇaḥ || 19 bh vasiṣṭā°, N vasiṣṭā° || N °vastrā-

nugamdhalepanamā° ॥ bhN°parivarjita ॥ 20 bhN°mopacita ॥ N°śito-
 ṣṭvā° ॥ 21 M vrāhmaṇa ॥ 23 M aha ya vrāhmaṇasya ॥ 24 N°om.
 gam i ॥ M om. niscitya ॥

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2 ΨPPr tikṣa°, M tikṣa°, all these MSS. om. pravirala ॥ NΨP°nāśā°, M an-
 natannāśo° ॥ M°vamśe ॥ 3 bh°saṃtatagātrah, N°saṃtat[*t* deleted by cop.]-
 tagātrah, ΨPPrM°samanvitatagātrah for°saṃtatagātrah (Pr°smāyṇ° for°snāyṇ°);
 A°saṃtatigātrah; Bh°upacitanāyusaṃtatir°nnatagātrah ॥ bhN°kutāraka° ॥
 4 N om. taṇ ॥ bh°bhayotrastaś, corr. by the copyist to°bhayāt trastaś,
 which is N°s reading ॥ 7 N daridrobrāhmaṇasya ॥ 9 ΨPPr bhakṣa-
 gyaṃmīti, M bhakṣayitvāmīti ॥ 11 M prasthitarākṣasaṃ ॥ 13 N bhakṣāmi
 for bhakṣaya ॥ 15 ΨPPrM tathāpi for tarāpi ॥ 17 M go for goyuge ॥
 N jumps from brāhmaṇo l. 17 to brāhmaṇo l. 19, om. one of them and all
 between them ॥ 18 In Ψ gloss by later hand on āhamikayā: spadhikayā
 (read sparadhikayā) ॥ 19 Pr coro ॥ 20 M om. bhakṣayitum icchati rākṣaso ॥
 22 bhN°paulaṃ for evaṃ ॥ M śrutvācchāe vrāhmaṇaḥ ॥

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1 After iti, ΨPPrM 8 kathā ॥ ॥ 2 °bi° of śikhināpi looks in bh almost
 like °si°, hence N (replacing °si° by °khi°, which very often alternates with
 °ṣi° in the MSS.) śikhināpi ॥ 3 M śrīyate ॥ 4 bhN°tatrayaṃ for taṇ nāyaṃ;
 consequently the glossator inserts na before hanyate ॥ 6 N avadhyaṃ;
 Pr°athadhya evāyaṃ ॥ 12 N om. nagare ॥ 13 bhN°jatharah°va° ॥ 17
 bhN°vyayaś ca ॥ 18 Pr°vaṃhitaṃ ॥ bhN°bruvīti ॥ 19 Pr°prapito ॥
 20 bh°vaidesikaṃ, corr. by the copyist to vaidesikaṃ, which is the reading
 of N ॥ 24 Pr°sā ca for sāpi ॥ 25 Pr°dūretara° ॥ M°kṛtā for gatā ॥

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1 ΨPL¹°kṛiya° for°kṛaya°, in Ψ i deleted by a small stroke over the
 line ॥ 2 M°kṛtā for kṛtvā ॥ 3 bhN°prasuptasya for prasuptaḥ tasya ॥
 4 ΨPPr om ca after tatratra ॥ 6 ΨPPrM om. katham ॥ 8 M°svayā
 for trayā ॥ M°tham for katham ॥ ΨPPrM°va for vā ॥ M°hāṭaka-
 pūnnakī° ॥ 10 Pr°jānāsi ॥ 11 In bh gloss on rājikā: rāḥ ॥ M°rāji-
 kūponena ॥ 12 bhN°tudāpy ॥ 13 Pr°nava°vāśaḥ ॥ 14 Pr
 vyadhāyā° ॥ 15 bhN°param ॥ M°āsā i di (of ādi, l. 18), omitting all the
 text between these syllables ॥ 16 N°paripūjitā ॥ ΨPPr°vīṭopabhogyam ॥
 18 L¹°paraspara, P°parasya ॥ After ādi, ΨPM°kathā ॥ 9, Pr°kathā ॥ 29 ॥
 19 bhN°samarpitavin ॥ N°lathā cānudrṣṭāṃtāṃllinam ॥ 20 Pr°vināśanō-
 gam ॥ 21 M om. pūjyā yatra pūjyante ॥ N°vimānatā ॥

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3 Ψ PPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād yadī* || 7 M *jānāti vināṇa* for *ja° cui°* || 8 bh *tad dr̥ṣṭam*, N *tad dāṣṭam* for *na dr̥ṣṭam* || 9 Pr *t* for *yat* || 10 Pr *avocaut* || 15 bh N only: *durdivase ghanatimirētyādī*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th *pādas* run thus: *ruṣabhi[misr. for °t]julade [corr. from °do] mahā'ṭariprabhṛtau | r̥ṣamasthāne bharttas trayā na gaṃtavyam tu sabhaye 'pi* || Bh on the whole with us; variants: b *nṛṣaṃcārūsu nagaravāṭhisu*; c *patyan videsayāte*; d *param sukham* || 16 Pr *virdeṣe gamane* || M *janacapalāyuk* || 19 M °*ri°* for °*riṣa°*; in bh gloss on °*riṣa°*: *vyabhicārī* || 20 N *prasuptajane* || 21 Pr *atīvākyahya* || 22 Pr °*puṣṭāreṇa* ||

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1 Pr *aṃ* for *antare* || 3 N *anenam* for *enam* || M *hasmi* for *hanmī* || 4 M *tāv* for *tāvad* || 5 N *saha lūpāt* || Ψ *ni*[new line] *nibhṛtaṃ*; hence Pr *ri*[new line] *nibhṛtaṃ* || 6 bh N A Ψ PPrM *vidhāya*; Simpl. III h the same blunder. Bh *etasmīn antare sū grhadvārakupāṭayugam nīścalikṛtya śayanam ārohati* || 9 M *tata* for *tut* || Ψ PPrM *tatas* for *eraṃ* || 10 Ψ PL¹ *spuṣotsuko* || 11 Over *trayāṣṭaśanīyam* in bh *na*; M ins. *eta* after *śaṭīram*. These are corrections by copyists who separated *trayā sparśanīyam* instead of *trayā aṣṭa°* || 13 M *devatāśārṇanārthaṃ* || Over *tatīdākasmikī* in bh gloss: *vyabhicārī* || Pr *eva* for *khe* || 16 Pr *apūdayaṃ* || 17 N *matih* for *patih* || 19 Ψ PPrM transpose *tut śrutrābhīṣitaṃ mayā* || 20 Pr om. *mama* || 21 Pr ins. *yad* before *yady* || bh N A Ψ PPrM Bh *anemi*, the Hamburg MSS. (t. simplicior) have *parapurūṣeṇa*; Bh *yady anena puruṣeṇa samam ekatra śayanīye ūlīmṇanaṃ kuroṣi | tut tava bhāttur apamṛtyur aśya saṃcaratī bhūttū ca varṣasatam jivatī* || About A, see Introd., p. 54 f. || 22 M *bharttaḥ* ||

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1 bh N °*mtarhāṣṭavikā°* || 4 Ψ P *śayyūdhasūn*, Pr *śayyūdhasū*, M *śayyūdhasvā* || 5 Pr *kulānamdani*, M *kulanamdati* || Ψ PPrM *tratparikṣūrthaṃ* || 6 M *lūlām ti sthitaḥ* || 7 Pr *tkaṃlhe* || 12 bh N Ψ PPrM *doṣētyādī*; A with us || After *ādi* Ψ PPrM *10 kathā* || || 16 Ψ PL¹ °*virodhināḥ*, M °*virodhitā*, Pr °*virodhina* || 17 M *maṃtrena* || 21 bh N *tasyāntarabhāvaṃ*, Pr *tasyāṃgataḥ bhāvaṃ*, cp. Śār. 133, 12 f. || Ψ PPrM om. *so 'bravīt* || 22 bh N Ψ PPrM *ahaṃ tādāthe*; *ta* and *bha* are very similar in our old MSS.; A *ahaṃ tādāthe*, Bh *ahaṃ tūva guṣmadārthe*, two unsuccessful attempts towards correcting the corrupt passage || N Pr *āpadaṃ* || bh N Ψ P °*yānanārthaṃ*; ABh with us (Bh *raṭi°*) || 23 Pr ins. *mi* after °*kuśalo* || 25 N om. *bahu* || 26 Pr *ukujya* ||

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2 bhNABh °tala° for °taṭa° || M °khalitām° || 3 Pr om. °sita° || Pr °taraṅgū || M om. yū gaṅgū || M japaniyatapāstīdhayū° || 4 NM °yoga° for °yūga° || ΨPL¹ °pūrīyanarā || 5 N kaṇḍa, n deleted by the copyist, who continues itthitaśarīraiḥ, om. the preceding syllables || bhΨPL¹PrM °śarālā°, ABh °śarālā° || 7 ΨPL¹ yājñalkyo || ΨPL¹ jānhaṇyām || On śaṇtōpasprasṭum gloss in bh: ācamaṇam grhitum, ΨPL¹M °śrasṭum, Pr °śrasṭum || 8 Pr ārabdhaya || 15 M om. yathāśyāḥ || 18 N om. tasmān and the following words to tasmān l. 20 excl. || 19 P (not L¹) śaicaṇ || ΨPPr gāṇḍharvāḥ || bh girim ||

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1 ΨPPrM ryanjanauś ca || 2 M om. pratīṣṭhitāḥ || 5 Pr om. pūrvam, param ca || 8 N kanyāṃ for nagnāṃ || 9 M yū kanyājah ghanyū vṣaṭī smr paśyaty aśametrā || 10 M avirūdyū || M om. jaghanyū || PL¹ vṣaṭī || 11 Pr svadrśibhyaś ca || M jaghanyābhyo || 13 Pr prucchāmi || 16 N tathū ca || 19 ΨPPrM rare (M only re) gunāḥ sapta guresanīyāḥ (M guresanīyā). The Hamb. MSS. HI and Simpl MS. h have the same difference, H reading rare gunāḥ sapta vilohanīyāḥ, I and h etūn gunān sapta parikṣya kanyū; A with bhNIh, but om. sapta; Bh rare gunāḥ sapta m-riksanīyās || 20 ΨPPrM atah param bhāgyarāśāḥ hi kanyū (Pr add. h); Simpl. MSS.: H tataḥ param bhāgyarāśāḥ hi kanyūḥ, I dayū bṛhāḥ śesam acimtanīyāṃ, h rudha dayū prasamīkṣa kalam śesam acimtanīyāḥ; A with bhN. Bh tatparam bhāgyarāśāḥ hi kanyū || 21 bhN usa, ΨPPrM ādityo, for aśyū; A aśya, corr. by corr. to our reading, but ā del. again; Bh with us || 23 Pr savitāhṛtaḥ || In Ψ, bhagavan and the following words to svaduhitaram incl. are supplied by gloss. in margin; gloss. of Ψ writes suduhitara, then m urūca must have been torn off or cut off with part of the right margin, as PL¹ have these words, agreeing with corr. of Ψ in the faulty reading suduhitaram ||

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1 ΨPM suduhitaram, Pr svahitaram || 3 M nāham etsilasāmi || 6 Pr kaśmīn for kaścit || M om. apy || 8 Pr putrije || 10 Pr sakūl || 11 M bho meghaḥ tad amya tad adhiko || N paranenōktaṃ for meghenōktaṃ || 12 M putrike °-ameghayacchāmi || ΨPPrM sū āha || 14 ΨP adhiko, corr. by cop. of Ψ to adhikah || 15 ΨP kastit || 16 M atha pūrvata munīḥ parvatam || 21 M tasyū °darśayāt || 22 M pulakoraśitaśarirā u° || 23 bhNAΨPPrM mūsakīp; Bh with us || N kṛtvā tasmai, continuing tasmai, &c., 216, 2 ||

Page 216.

1 M °rihitam gr̥hitam \ gr̥hidharmam; bhNAΨPr gr̥hidharm(m)am || Bh *svajātivihitam karmam* (l) *anūtiṣṭāmi* || Ψ *siopi* || 2 bhΨPr (not M) *mūsakim* || 3 Pr *sūnyabhartlāram* || After *ādi*, ΨP *kathā* 11 ||, M *kathā* || 1, Pr *kathā* || 12 || 4 Pr °ma° for °i° || bh *sthiraṇiṣṭy acimlayat*, N *sthiraṇiṣṭy acimlayat* || 8 N *akarisyad*, bhΨPrM *akarisyad*, corrected in bh by corr. to our reading A with us. Bh *akarisyantāna tato*. After *akarisyad*, M continues: *etesām*, &c., l. 9 || 10 Pr *gathāsamāhitam* || PL¹ *prayacchu* || 11 Pr *ete bāṇaharōpāṣ* || In bh *ca* after *sa* has been deleted again by cop. NM om. *ca* || 13 Pr ins. *sūdhya* before *na* || 15 M *atraidvārasthah* || 16 M *ādyaram* for *āharam* || 17 N *sthiraṇiṣṭam* || 18 bhN om. *sa* || 19 M *mantrijam* || M om. *ca* || 20 In bh gloss on *aragacchāmi*: *jānāmi* || 25 ΨPL¹PrM *mahān i r°* || bh *tara*, corr. by corr. to *tatra* || After *ca*, corr. of bh adds *tu*; hence N *caṭakōpi* for *ca ko 'pi* || 27 Pr *tadagra eia* ||

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4 ΨPr *visvasthanitto*, M *visvāsavitto* || 6 M *nyātāsīm* || 7 M *kim anendham*, om. *na sūpāye* || ΨPr *sūpāyanendāham* || 8 M *ma* for *mama* || 10 ΨPrM *vicimtya* for *vicārya* || 11 bh *rikasitanayanuradu*, then beginning of *ma*, then *nakamalah*. N with ΨPM; Pr *rikasitanadanakamala* || ΨPrM ins. *ca* after *prāha* || N *hoho* || 13 M *prāyacchat* || N *a* for *atha* || M °nādrāddhēya° || 14 ΨPrM °vacanamātrapratyagapari° (M °pratyagapari°), in Ψ corr. by cop. from °vacanemā° || 15 ΨPrM *bharati* || Pr ins. *jam* after *mucyātām* || 16 P om. °*san*, L¹ *mocitū san* || 17 Pr *tāv*, om. *ad* || 19 After °*ādi*, ΨPrM *kathā* || 12 || 22 ΨP *svatarggām*, Pr *svatarggāu* || M *evī °smāḥ bhū°* || 23 M om. *durgam* || In bh gloss on °*bhulhatte*: *kathayati* || ΨPrM *anyapariatadurgam* (Pr °*rgam*) ||

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2 bhNAΨPL¹Pr *śocyate*, M *śecyate* (or °*iya°*); Bh *na śocate* for *sa śo°* || 4 In bh, *śrutū* has been corr. by corr. to *śrutāḥ*, which is the reading of P || 5 P (not L¹) *produḥ* || 7 Pr *kasti* for *astī* || 8 Pr *parīśraman* || 11 M *nirto* || 12 All our MSS. incl. A and Bh, but except Pr, *pūtkartum*; Pr *mutkartaṃ* || 13 bhNΨP twice *bila* 3 for *bilā* 3, L¹ *aho vīlu* 3 *aho bila* 3; M *aho bila* 3, *aho bila* 3; Pr *aho bila* 3 (om. one *aho bila* 3); A *aho bilat* 1 *ake bilat* (t being a misreading for 3). Bh, misunderstanding the significance of the figure 3: *aho bila bila bila ity uktrā*. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 81 || N om. *tūṣṇībhūya* || ΨPrM om. *bhūya*, writing *tūṣṇībhūyōpi* || 14 N *kathā* for *tvayā* || 16 Pr

ākaraṇīyah || ΨPrM nāhīasi || 17 M praścūn || NΨPr āhrāsyasi, M
ahvāsyasi || 18 N tūvat for tuc || M mūnaṣya eṣa guhū || 22 Ψ
pravarttante, but the anusvāra put rather high over the r-hook || 23
N om. ahaṃ || M om. 'yaṃ me || 24 bhNM iti for eti || Pr akaroti ||

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1 M pratīrapūrnna dībhāgū anyān || 2 ΨPr dūrasthāne, corr. by cop. of Ψ
by means of an almost imperceptible vertical stroke to dūrasthān; PL¹ om. dū-
rasthān; ΨPrM ins. a second api after dūrasthān || ΨPL¹ palāyamāno, the two
o-strokes being deleted by cop. of Ψ by means of two dots over them || 3
After ādi, ΨPrM kathū || 13 ||, M kathū 12, corr. by the copyist to 13 || 5 M-
tad etam ma vyacīṃtayat, &c., l. 7; the missing text has been supplied by the
copyist himself in the next line || M parivā, om. rānugato; N °rānurakto for
°rānugato || 7 Pr sthūyavīti hrsta° || 8 M gateh || Ψ mūlhamūnasas ||
9 M om. yatah || 10 Pr dī(new line)dirgha° || 11 M om. sya na cūāt ||
15 bhNΨPrM ekaikam; A śakulāyākaikāṅg, with a small e over ai, Bh
sa śakulīye pratyaham ekaikam vana° || M ranayāstikūṃ || Pr guhādīnārtham ||
N om. one dīne || Pr om. na || Pr transp. ° te ca || 16 bhN atha for
alharā || 21 N mayū krtū || 22 In bh under prakṣīpa gloss tvam ||
24 M tara for tāta || 25 bhNΨPrM praṇadhīr, A with us, Bh iha for
praṇadhīr || 26 Pr amūho 'tūpa°, M 'nyatra pāsaranam || N tvaryatām
once only || 29 Ψ rise[new page]śeṣatah, Pr vrasatah || 30 ΨPL¹
tadrasatphalam, bhN tatphalam, PrM and Hamb. MSS. with us || 31
ΨPrM grhāgatas, bhN guhāyātas, Bh yad guhāyātasya te; the reading of
bhN is excellent in itself; but Hamb. MSS. and A with us || ΨPL¹
nirvākulatayā ||

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1 M jālamni || 4 M °pūdadurggam || 5 Pr samādhye || 6 ΨPrM
trayā katham || M om. yatah || 7 bhNΨPrM su for tu; cp. Śār. 136, 21.
ABh with us || Pr puṇṇya° || 8 N na vāri° || 12 M karanibhau, om.
kuri, N karikarinibho || 13 N stribaddhadīan karau || 16 In bh gloss
on darvi°: kadachi || 17 M ins. sa before bhi° || bhNAΨPrM māṣya°, M
°māṣya°. Bh with us || N sūdarat || 18 N om. all the text between ya
of yad. and p. 236, l. 8 || 19 Pr kūlopekṣī || 20 M °sphurugu° || 21
M °ila [a later hand adds h] sa vyasāci || In bh gloss on saryasāci: arjuna ||
22 Cop of bh satū over yatū of pūrthayatū || bh manena for janena ||
nagrhya in bh corr. to nagrhya || 25 In bh gloss on dharmātmajāḥ: yudhi-
stīra (!) || 26 bhΨPrM kumtiputrau (with gloss in bh: sahadēvanakula),
M kautiputrau; A kumtiputrau; Bh mādrīputrau || 27 Pr gokarnasam° ||
In bh gloss on °preyatām: dāsa || 28 Pr yauvanya° || 29 Ψ om. śāpi,

but supplies *śāpi* in marg.; P *śāpi* || Pr *vidasā* || M *ā* for *āgatā* || 32
M *gūḍāriṇā* || 33 bh ins. *tad* before *evam*. Śār. 137, 21 *dera* in the
place of *tad* || ΨPMPr transp. *na* after *tādr̥g* ||

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1 Pr *anekasūstrepy* || Pr *°buddhi* || ΨPPrM ins. *ca* before *dhimān* ||
5 bh *apasarpa* || M *sadhaḥ* *mmātvān* || 7 P *dr̥ṣṭāḥ dr̥ṣṭā*, M *dr̥ṣṭvāḥ dr̥ṣṭvāḥ*,
Pr *dr̥ṣṭvā dr̥ṣṭāḥ* || 9 bh *ārito* || 10 M om. *ucyate* *durmantrinam kam* ||
22 All our MSS., and SP 1480 (except one revised MS.) *mahatā*; op.
Śār. 139, 2 || 25 bh *pariprelatayā*, corr. by corr. to *parigatayayo*; ΨPPr
parinitā || 26 Pr *esam* for *etam* || In bh *nāma*, of which *āma* is still
to be made out, if the leaf is looked at against the light, is covered with
ink || 27 ΨP *upāgamyādhr̥taparitam*, M *npāgatasyādhr̥taparitam*, Pr *upā-*
gamyādhr̥taparitam || 28 Pr *udake prāṇtā* ||

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5 ΨPM *aṃtaraprakrāṇto* || bh *rāhmanasya sūnor* || 6 bhΨPPrM
°jalāṃtastho; A *hradatatastho*; Bh *hradanaṭṭjalāṃtastho* || 7 ΨPPr *°ṃguṣṭe* ||
8 Pr *dukkhinā* || bh *prāptah* for *śaptah* || 12 M om. *ca* || 13
bhΨPPrM *durdurā*, A *daridura*, Bh *durdura* || 14 bhΨP *°tyudbhutam*,
corr. to our reading by corr. of bh || bh *api* for *iti* || 15 Pr *sasambhra-*
dāt || ΨPM *phanadeśam*, Pr *phanadeśasyam* || 18 PM *ātmaprasārtham* ||
20 M *karinyānam* || 23 Pr *sūlkhūdyate*; M *kim madya ta syādūdyate* || 24
M *darisayo* *°brat* ||

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3 bhAΨPPrM *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bheksaya*
for *bhaksayan* || 7 ABh *hy ete*; but A continues *cchala*, Bh *sthala* (a mis-
reading for *cchala*); Śār. β 140, 12 *ma* *°rividhūhūāś* || 8 In bh gloss *on*
khūlato: *bhaksamūnasya* || 9 Pr *kṛtaracanā* || 12 M *yasmākam* for *yud-*
asmākam || M *rāhyasi* || 13 M om. *mandariṣo* *°brat* || 14 M *°sti* ||
bhΨPPrMBh *durdurāḥ*, A *daridurāḥ* (!) || 15 In bh, *kṃcit* seems to have
been corr. to *kāṃcit* by cop. || 19 M om. *pumścaḥ* || bhPr *sakhaṃda*,
ΨPM *sakhaṃdu*, bhΨPPrM *ghrtapūrnān*, but cp. 224, 11 f.; A with us. Bh
vividhaghrtapūrān. Gloss in bh: *modikān* || 20 ΨPPr *kadūpi*, M *kadūpir*,
M *dr̥ṣṭvā ukṭā ca* || 22 M *satyah* ||

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1 Ψ jumps from the first *deyā* to the second *deyā* (l. 3), om. one of
them and all between them. But the missing text supplied by cop. in
marg. || 2 M *balibhaksya* || 4 bh *nividi* || Pr *asyate* for *maṃsyate* ||

7 M 'drśo ॥ 8 P om. *āgatyā snānā* ॥ 9 ΨPPrM °*kṛiyā*° for °*balikṛiyā*° ॥ 11 M *yadī tasya tva dyu vrāhmaṇah kṛm*, &c., l. 17 ॥ bhΨPr *ghṛtaghṛtapūrādi*, P *ghṛtaghṛtapūrādi*, M *ghṛtapūrādi* ॥ 16 bhΨPPr *tasya*; ABh with us ॥ ΨPPr *prīyavallabho* ॥ 17 P inserts *ra* after *mama* ॥ 18 Ψ *abhyāsaṃ gatam*, P *alpāśaṃgatam*, a misreading of the form which *bhṛy* has in Ψ ॥ 22 After *ādi*, ΨPPrM add 15 *kathā* ॥ 24 bh *śrāḍāyati*, corrected by corr. to *āśrāḍāyati*, ΨP *śrāḍāya iti* ॥

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2 Pr *vinuddham vach* ॥ 3 bh °*pracchedanārtham*; Pr °*thacchēdanādanārtham* ॥ 7 After *iti*, ΨPM add 11 *kathā* ॥, Pr 16 *kathā* ॥ 10 Ψ *vāyogo*, P *vāyo*, M Pr *vāyur yo* for *vāyogho* ॥ 12 P *navāṃkūṇā*° ॥ 15 M om. *agni° śatru°* ॥ 16 M *prājñe* ॥ 17 ΨPPr *tatra* for *tan na*; M *latiāhuralam śoryam*, &c. ॥ 18 Pr *vijñāyāya* ॥ 25 P *iṣṇuvam* ॥ 26 Pr *spharati* ॥ 28 *tathā* in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P *tathā* ॥ 54 *naya°* ॥ 29 ΨP *saṃsarggi°*, in Ψ *i* deleted with a nearly invisible dot under the *i*-stroke ॥

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1 bh *trayā ānukṛtyena* for *trayānukūlyena*, Ψ *trayā ānūlyena*, corr. by cop. of Ψ to our reading ॥ 5 ΨPPr *uttamṇāgrah*, M *uklamṇāgrah* ॥ 6 ΨPPr *mānabhyarceyaś chi°* ॥ 10 ΨP *varśabhīḥ* ॥ 14 bhΨPPrM *śikṣyāmī*, ABh with us ॥ 15 bhAΨPPr *upekṣyamānāḥ*, M *upekṣyamānā*, Bh *apekṣyamānāḥ* ॥ 16 Pr *kacit* ॥ 18 ΨPPrM *yathūpūṇa* ॥ bh *nīdrālobho* ॥ ΨPPrM *bharīyāsi* ॥ 23 Pr °*iyasamūnā* and *gataḥ* ॥ 24 Pr *sūmathe* ॥ ΨPPr °*rakāśavīryāś* ॥ ΨP *nīrtiḥ* ॥ 25 Ψ *aravatasya kū°*, *śya* being deleted by cop. ॥ 29 Pr *iyasaneṣu nādaro* ॥ 30 Pr *bhūpate* ॥ 33 ΨPPrM *tatra* for *na ca* ॥

Page 227.

2 bh *vipraṇṭambhānī*; gloss in bh: *parapurasūśakti* ॥ 4 bhΨP °*saṃgatam*, PrM Bh °*saṃgatir*; A with us. Read °*saṃgatir*; cp. Śār. A 266 ॥ ΨP *durāpacūrā*, M *durāpācūrā* ॥ ΨP *saṃdhyācalekhēva*, Pr *saṃdhyāvalekhēva* ॥ M °*budrudābhēva bhāṃgurā*, *śrabhā* being supplied by the copyist in the next line ॥ 8 Ψ *rājyam*, perhaps corr. to *rājñam* ॥ 9 ΨPPr *śahāṇbhāsar vāpudam* ॥ 12 Gloss in bh on *īṣṇināṃ*: *gūḍava* ॥ 14 Pr *param trāyate* for *pari°* ॥ 16 M *badhā* ॥ 17 *raṇyah* is the spelling of our MSS. ॥ 20 P *nasah*, the other MSS. with us ॥ 22 bh *na tu* for *nanu* ॥ 23 M om. *tūḥ pramadās* ॥ 24 Pr *nās ca* for *tās ca* ॥ 27 After *tantram* ΨPPrM insert: *kathā* ॥ 15 ॥ 29 M *śatresu* (sic!) ॥ 31 For the figure 3, which stands also in A, bh has only a flourish, adding: *iti trīyaṃ ākhānakam samūptam* ॥ flourish ॥ 3 ॥; Pr 13 for

3; after 3, Ψ two flourishes, *śrīḥ*, and a third flourish; Pr one flourish and 603 ॥ After the stanza Bh • *ṭṭiyam tamtram samāptam* ॥ flourish ॥ *śrī* ॥ *samrat* 1442 *varae śrī*. Then two groups of akṣaras completely smeared with ink by cop. ॥

BOOK IV.

Page 228.

1 bhΦ om. the Jain diagram (*arham*), Bh ins. the Jain diagram and om *namo vināyakiya* before the beginning ॥ 2 Φ *athadam* ॥ M *labdha-pranāsanūmaca*°; Φ *labdhaprānāsaṃ* ॥ 3 Bh *tkṛtam* for *pṛāptam* ॥ Φ *sāṃtunaiḥ* ॥ 5 Φ *pryacechamti* ॥ Bh *prāha* for *kathayati* ॥ 6 Φ *jambū-nūmapādapaḥ* ॥ 7 Pr *athastāt*, Φ *adhastā* ॥ Bh *kurālamukho* ॥ 8 Bh *sakomāla*° ॥ Bh *nyarīsat* ॥ 9 Bh *sukrt* for *tad* ॥ Pr *tada* for *tad* ॥ Bh *bhaya* for *bhaksaya* ॥ 11 Φ *sapṛāpte* ॥ P *nu*, Bh *tra* for *tu* ॥ 12 Φ *gotragecaranam* ॥ Φ *śvādhyam* ॥ Pr *śvādhyāya dāsam* ॥ Bh *ca* for *rā* ॥ 13 Φ *ceśvadevīṃte* ॥ 14 Φ *dūrāyāntam* ॥ bh *pathah śrāntam* ॥ Φ *vaiśvadevātannam āgataṃ* ॥ 15 Φ *pūjaye* ॥ 16 BhΦ om. *anyac ca* ॥ Φ *athajito* ॥ ΨPPRMΦ *yas tu* for *yasya* ॥ 17 Bh transp. • *vimukhīs tasya pi*° ॥ Φ *sa* for *saha* ॥ PrΦ *davateḥ* ॥ 18 Bh *eram muktrā* ॥ Φ *uktā* ॥ Φ *tasmāḥ* ॥ Φ *tutam* for *tenu* ॥ Bh *ciragosṭisukham* ॥ 19 M *anubhūyopi*, om. *bhūya* ॥ Φ *bhūpi* for *bhūyo* 'pi ॥ Bh *adhyasta* ॥ BhΦ *eva* for *eram* ॥ Φ *to* for *tau* ॥ 20 Φ *jambūchāyāṃ śrutau* ॥ Φ *makare* ॥ 21 Pr *sapatnyāḥ* ॥ Pr *tayā* 'nyamasmin, Bh *tayā anyasmin* ॥ Pr *am* for *ahan* ॥ 22 ΨPPRMΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* ॥ Φ *prāpmoti* ॥ 23 Φ *paramasukhū* ॥ Bh *pṛtipūrtham* ॥ M *phalāni* twice ॥ 24 Pr °*edrsyāny* ॥ Bh *amṛtamaya-phalāni* ॥

Page 229.

1 Φ *bhāryāyā*; Pr om. *bhāryāyā* ॥ Pr om. *tat* ॥ ΨPMΦ om. *me* ॥ 2 ΨPPRM om. *bhāṛe* ॥ 3 Pr *pratipannam bhṛatā* ॥ Bh om. *phaladātā tato* ॥ bh *vyāpāditaṃ*, Pr *vyāpādayartu* ॥ 4 Φ *tyajāmmum* ॥ 5 Pr *prasūte* for the first *prasūyate* ॥ 6 Φ *saudaryād* ॥ P *bāṃdhavān* ॥ 7 Bh *so* 'eravit ॥ Φ *kulūci* ॥ 8 Bh *tadanugatas*, bh *tadanurāgaḥ* ॥ Bh *sakuladinam*, om. *api* and *tatra* ॥ Φ *mamayaḥ* ॥ 9 M *yayā* for *mayā* ॥ Φ *prāyan huṣaraku*° ॥ Bh *protsvasasi*. The Hamb. MSS. have the correct form *procchvasasi* ॥ 10 Pr *ālunivarso* ॥ Φ *dgadaye* for *hrdaye* ॥ 11 M *tnyā*, om. *svapa* ॥ Pr *pūratāḥ*, Φ *pupurataḥ* ॥ Φ *nvācaḥ* ॥ 13 Φ *prāṇavallabham* ॥ Φ *kasmā* ॥ Φ *ksopena* for *kopane*, Pr *kopane kopaneryasi* ॥ 14 Φ *tadvacam* ॥ 16 Pr *sēyam*, ΨP

śāṭraṃ || M om. *śāṭra sthītā* || Φ *kṛttimabhāvaramyā* || 17 Φ *asmākam* || Bh *tara* for *na ca* || Bh *ihāvākāśaṃ*, Φ *ihāvākāśa* || 18 Φ *lasmā* || Φ *caranaranapāṭa*° || 19 bh *na te* || 20 Ψ *‘asyū*, the *ā*-stroke del. again by cop. putting a little stroke over it; P misunderstanding this, replaces the *ā*-stroke by *daṇḍa* || Pr *hrdaye* || 22 Pr *nīciyaṃ* || Ψ PPrM *cimṭā-kulucittah* || 24 Ψ PPrM *ekāgrahas*, in Pr corr. by cop. from *ekagṛahas* || 25 M *rānarā yābham sodegaṃ* || 27 M om. *na ca subhāsītūdi paṭhasi* || 28 Pr *civatelāyā* || 29 P *svasukham*, M *sumukham* || Ψ *tasya dvāra*°, *sraggha* being added in margin by corr. || Pr *‘darśandpi* || 30 bh *pratyupakū* at the end of the page, om. the following words and continuing *vārtham*, l. 33 || M *mṛtyupakāram* || Ψ P *karomi* || 31 Pr *coie* ||

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3 M *‘raṃdanāmā*° || 7 *yusmadiyaṃ* add. in Ψ by corr. in marg. || bhPr om. *ca* || 9 M *astī suraṭṭṭlinapradetro ‘smadgrhaṃ* || M om. *n mama* || 11 M *ta* for *tava* || Pr *ādhaḥ* || In Ψ, the dot at the beginning of the superior horizontal stroke of *nu* in *tathānusthite*—every superior horizontal line has such a dot—see our Tables in vol. xi—has melted together with the second horizontal line to the effect that the whole word looks like *‘āmustite*; P misreading or correcting this: *‘dpuṣṭite* || 13 bh *mama prṣṭe*° || Pr *‘salitrāt* || 17 Pr *makarah prāha* || 20 bh Ψ PPrM Φ *tathānu* for *tatrānu*; A Bh with us. In the Hamb. MSS., the two words are missing || M *na* for *mama* || Φ *susvūlukhrdayena rinā śūnyakhrdayo ‘trānūṭah*, &c., l. 21 || Ψ PPrM *samāneturyaṃ* || 22 Pr *gene sū* || 23 *ahaṃ ca tvāṃ ca* also A; Hamb. MSS., *ahaṃ tvāṃ svāśayam* [I adds *am*] *eva jāmbū*° || 24 Pr *nūrtiya* || Ψ PPrM *āgamat* || bh *‘prūṭah* for *‘ṣatah* || Ψ PPr *dirgha-dirghaturacamkramanena*, M *dirghaturacamkramanat* || 28 Pr om. *viśvaste* at the beginning of a new line; P om. *set* of the second *viśvaset* || 29 P om. *viśvā* of *viśvāsū* || Pr *nakṛmṭati* || 31 Ψ P M *nivarttate*, Pr *nivarttamte* for *uttisthātī* || 32 M *g* for *dhig* || 33 M om. *n na* ||

Page 231.

2 In bh gloss on *śvatarī· ghesara* || 3 Ψ PPrM *kiṃ mūdhena mayāśya* (M transp the *śva* of *śvābhīprayo* with *‘śya* of *mayāśya*) || 4 Ψ PPr *punar api kathameid*, M *pu° a° cathameid* (or *īathameid*), but in Ψ, there is a small hook before *punar api* over the line, and a rather imperceptible 2 over *punar api*, with a small vertical stroke at the right-hand end of *pi* over the line together with two small vertical strokes over *dei* of *‘eid vi°*. This means, no doubt, a correction to the reading of bhN. This correction was not understood by the copyists of P and of the original of M—if the marks did not simply escape

their attention—as the current method of indicating transpositions in MSS. is to put the figures 2 and 1 over the akṣaras or words in question (see vol. xi, Table II, no. 8, 9 d) ॥ 5 For *mitra tasyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadanda after *mitrasya*, evidently a misreading of *mitrasyā* of bh's original. Simpl. MSS. H read. *mitra hāyena mayā tēbbi-prāyo labdhah* ॥ *tasyā na kimpid* [H °l] *dhṛdayena* [H hr°] *prayojanam asti*; h first sentence with H (only with the blunder *laccuḥ*); then: *tad apy anarī tasyāpi hṛdayena prayojanam* ॥ M *mayābhīpāyapari* ° ॥ 7 Pr *nām* for *trām* ॥ ΨPPrM *akumthotkamthū* ॥ Pr *dustatū* for *dusta* ॥ 8 Pr *māham* ॥ bh *gamisyāmi* ॥ After *āgamisyāmi*, ΨPPrM ins. *1 kathū* ॥ 10 M *ksīnanarū* ॥ 11 M *dhiyadarśanasya* ॥ 16 Pr °*gaṭā*° for °*gaṭi*° ॥ 19 M *yonopakṛtaṃ*; Simpl. H with us, I h *yenāpakṛtaṃ* ॥ M *sahitaṃ* for *hasitaṃ* ॥ 20 *upakṛtya* also Simpl. H h ॥ 21 PrM *satile* for *sa bile* ॥ M om. all between *kṛsnasarpam* and *tatra*, l. 22 ॥ 22 Pr *evam* for *enam* ॥ 25 bhΨP M *vyathākāraṃ*; PrΔ and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādalagnaṃ karasthena* (fourth pāda with us) ॥ bh and Hamb. MS. I *kamṭakenaita* ॥ 26 Pr *gacchā* ॥ Pr *āhūyatārān* ॥

Page 232.

1 bh *priyadarśanēhiti* ॥ 2 M *nāha* for *na* (misread for *na hi* ?) ॥ 3 Pr om. *anyena* at the beginning of a new line ॥ M *ma* for *mama* ॥ 4 M *bhaviṣyasi* ॥ 8 P *uḡulhi*° ॥ 11 Pr *ratrakāśaṃ* ॥ 16 Pr om. *gaṅga-datta āha* ॥ 21 Pr *dgade* ॥ M *tadāgām*, om. *rū* ॥ 22 bh *samāśrayaḥ* for *mamā*° ॥ M om. *sarpa āha*, Pr ins. *sa* after *sarpa* ॥

Page 233.

2 M *citaṃ* or *vitaṃ* for *hitaṃ* ॥ Pr *parinīyeta* for *pa° yat* ॥ M *bhṛtaṃ* for *bhūtaṃ* ॥ 4 Pr *jalāmpāntye* ॥ M *raṃ* for *ramyatarāṃ* ॥ P *ramyatarakoṭaram*. This is a misreading of Ψ, which writes *ramyatarā* ॥ [new line] *koṭaram*, see p. 1, 'Anusvāra' ॥ 6 M *rah* for *irddhaḥ* ॥ 9 M *prāneḥ pari*° ॥ 10 Pr °*sukhopāyaṃ* ॥ Pr *ārabhyate* ॥ M *budhyah* ॥ 11 Pr *ta* for *tam* ॥ Pr *yady evaṃ* twice ॥ 13 ΨPPrM *sukhopāyena trām* ॥ 14 Ψ *'smaṛjano*, cop. adding *l pa* over the line between *smu* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P: *'sma pariṛjano* ॥ ΨP *varṣayāmi*, in Ψ corr. with gamboge to our reading ॥ 15 After *iti*, Ψ a small mark, om. *sarpa āha*, P *sarppa āha* ॥ 21 Pr *śanaiḥ rbbhakṣiptā*, om. *śanai* ॥ 22 Pr *isīā*, om. *syu* ॥ bh om. *bhadra*; Hamb. MSS. have it ॥

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1 M *ghaṭimārggeṇa* ॥ 4 Pr *svarggiyam* ॥ P *praccha* ॥ 5 M *tulita-manā* ॥ 7 M *neṣedhayitasāyāmi* ॥ 11 ΨPPrM *tutaḥ* for *tut* ॥ 13 Pr

bh, ΨPPrM

vādarāduraṃ ॥ 16 M *tuṣṣaḥ* ॥ 19 Pr *ete deva for etad eva* ॥ Pr
svaḥpā ॥ 23 ΨP *rastrā* ॥ Pr *yatra yatirō* ॥ PPr *°rīḥyati* ॥ 24 M' om.
s tu rīḥta ॥ "

Page 235.

1 bh *bhākṣayitā* ॥ bh *antadatto*; Hamb. MSS. *Yamunadatto* ॥ 2 M
om. *tah* | *taṃ drstrā gangadā* ॥ *taṃ* also Hamb. MSS. ॥ 3 bh *tata*
svapatnyā, ΨPPrM *tatas tatpatnyā*° ॥ 5 *paritrāṃ* also Hamb. MSS. ॥ 8
Pr *priyadarsandhitaṃ* ॥ 11 M om. *na tra* ॥ M ins *na* before *cimpā* ॥ 12
Pr *tadānyesām* ॥ 13 bh *bhākṣyo*, P *abhakso* ॥ 14 M *ekum* for *evam* ॥
M *bharatī* ॥ 16 bhAΨPM (not Pr) Bh *pratīkṣyamānas*; Hamb. MSS. the
same mistake (H *pratīkṣyamānaks*) ॥ 17 Pr *eva koṭaravāsinaṃ*, om. *kūpe*
'nya ॥ 18 bh *sāhāyāṃ* ॥ 19 M *gangadattakarmākūṣaṃ* ॥ Pr *jālāsāye*
nama ॥ 20 ΨPPr *yad* for *yady*; M *yadīnye* ॥ In the upper margin of
fol. 147 b, which contains the text from *yad*, l. 20, to *t saṃhasya*, p. 236, l. 18,
the glossator of bh gives the following *śāridūlarīkṣita*-stanza, without any
indication as to the place where it should be inserted: *rāmo hemamṛgaṃ na*
velli | naghuṣo yāne yunaḥti drījān rīprasayāta saratsadhenunūane yātā matīś
cājune | dyūte bhrātryatusthayaṃ ya mahīṣaṃ dharmātmayo dattarān | prā-
yak sutpurasopy anāthasamaye budhyā parityajyate | 1 ॥ 21 bh om. *atra*,
M *nāhuṃ trayā vīstunṃ śaknōmi* ॥ 22 Pr *trā* for *trāṃ* ॥ M *bharēti* for
tara, iti ॥ 23 bh *gaṃgadatta* ॥ 24 bhAΨPPr *sumīkṣyamānas*, Bh
īkṣamānas ॥

Page 236.

1 M *śighragamyatām* ॥ 2 Pr *samāgatyaṭām itī* ॥ 3 With this line,
N sets in again, misreading it as follows *patraṃ patitaṃ visarjyaṃ āsa* ॥
After *āsa*, ΨPPrM insert: *kathā* ॥ 2 ॥ 9 Pr *bhadro* for *tad bho* ॥ N *gaṃga*
va datta ॥ 10 bh *āyāsāmi*, N *āsyāmi* for *āyāsāmi* ॥ Pr *naṭa yudyate* ॥
N ins. *ra* after *me* ॥ 11 Pr *prāyoparīśānam* ॥ 12 N *grhaṃ* for *ahaṃ* ॥
bhNΨPPrMΦ *drstīā*(*°*)*nāyo*, Bh Hamb. MSS. and A with us. Simpl. h
om. this word ॥ 13 bhNΨPPrM and Simpl. HI (not h) *drstīpāyo*; A
with us; Bh *sa* for *drstīpāyo*; P *mūtah* for *mṛtah* ॥ 17 ΨP *dhūśako*, in
Ψ an almost imperceptible *ra* being added over the line above *dhū*, (!) ॥ N
saddanupāyo ॥ 18 M om. *hastinā saha* ॥ 19 bhNΨPPrΦ *ca aculat*, M
ca aculatāt; ABh *tuṣya ca aculanāt*, but corr. by cop. of A to *tuṣya ca abalanāt*;
Simpl. MSS. HIh *tuṣyācalanāt* ॥ 22 N *tuṃ* for *calitum* ॥ Pr *śruśrūṣaṃ* ॥
24 M *tat śrugālo* ॥ N *'nveṣane* ॥ All our MSS. incl. ABh *kimpit*; Hamb.
MSS. *kimpidgrāmaṃ*. See above, p. 31 ॥

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1 Pr *saṃpararttanam* ॥ M *bhadāgote pravākuraṇi hrchrād* ॥ 2 ΨP *pravāḍa* ॥ Pr *tatūś cānena* ॥ 3 Pr *brābhikṛta* ॥ N *māsa* ॥ 5 N *bhaginīnuta* ॥ M ins. *rā* before *kṛm* ॥ 6 ΨPPrM *atibharena* ॥ N *vāsa*° for *ghāsa*° ॥ N om. *na* ॥ 7 Pr *bhākṣato* ॥ N *śarīrapustam* ॥ 9 P *makata*°, ΨP *śadrśasappa*°, bhNΨPMΦ *°piāgro*; Simpl. HI and Pr with us; ABh with us, but *°śiśpa*°; Simpl. h: *marakatahṛśadrśasasaprapūyo* ॥ 11 Pr *bharatūp* ॥ 13 M *mām īam iadā* ॥ M *madbhujapararakṣita* ॥ N *tatrāḍati* for *tan nāsti* ॥ 14 Pr *pradeśah* ॥ 15 Pr *tī* for *tiśro* ॥ N *rāsabho* ॥ 17 Pr *ānayah* ॥ 18 Pr *śrīgūḥanam* ॥ 19 ΨPPr *śambakarnnam uvāca*, om. *tam*; M om. *tam* and *ca* ॥ 21 Pr *esām* for *ekām* ॥ N *uktrā* ॥ 22 ΨP *saṃgatau*, Pr *saṃgatau* ॥ 23 bhN *siṃhāntakam* ॥ N *upāgataḥ* ॥ 24 M *kramātākaptāptam* ॥ N *itī* for *api* ॥

Page 238.

1 P *mamyamānah*, M *gamyamānah* ॥ 2 M *dairākamapi* ॥ 5 ΨPPrM om. *itī* ॥ 7 ΨPM *drṣṭiās tarikramo* ॥ 9 Pr *guccheta* ॥ 10 N *saṃjī-tarāikramena* ॥ Pr *emaṃ* for *enam* ॥ 12 N ins. *āham* before *atīu* ॥ 14 N *jāgarūthah tistati* ॥ 15 Pr *carami* for *carams* ॥ 17 Pr om. *tat* ॥ 18 bh *vajropamatha* [*tha* corr. to *pra* by corr.] *hārād*; N *vajropamamḍya* [*dya* del. again by cop] *piārād* ॥ bhN *yuktah* for *muktah* ॥ 19 Pr *prāhasann* ॥ 20 N *icchatā* for *utthitā* ॥ 21 N om. *tayā* ॥ ΨPPrMΦ ins. *'pi* after *nasyato* ॥ ΨP *hastu* ॥ 23 Pr *prāyopareśana*° ॥ 24 bhNΨPΦ transp.: *agnim vā jalam*, but cop. of Ψ deletes *vā* by two very small strokes. M *agnijalam vā*, A *agnim vā jalam vā*; PrBh and Simpl. HI with us (H *agni*); Simpl. h: *tadāgnim jalam vā pravāśam* ॥ N *pravāśam* ॥

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2 Pr transp.: *te strīhalyā*, adding *ham* ॥ Pr om. *manmathaś ca kopam karigayati* ॥ ΨPM *prakopam* for *kopam* ॥ 4 bhN *jayanim* ॥ In N, *saṃpādanim* has been corr. by cop. to *saṃpādinim*, which is the reading of bhΨPPr ॥ 5 N *enām ya pavidrāya* ॥ 6 Pr *taddose* ॥ bh *vinirhitya*, N *vihalya* ॥ P *nargakṛta* ॥ 7 M *raktapafiktrās ca* ॥ M *kāś* for *kūpālīkās* ॥ 10 bhN *dairad yah karoti* ॥ 11 N *loka* ॥ 13 ΨPPrM *prāgratsajjita*° ॥ 17 N *prāha* for *āha* ॥ 20 bhN *esāyam* for *erāyam* ॥ Pr ins. *matya* after *āgatyā* ॥ 21 N *tīm* for *trām* ॥ 23 In N, the second pāda runs thus: *drṣṭvā sū* [corr. to *sa* by cop.] *tram bha*° ॥ 24 bhN *ca* for *yah* ॥

Page 240.

3 Ψ *nāhalambakarnno*; PPrM *nāham*, om. *api* ॥ After *itī*, ΨPPrM ins. *kathā* 3 ॥ 4 bhN *yudhiṣṭhīreṇa ca* ॥ Pr om. *satyava* ॥ N *vināśitah* ॥

6 Pr *svārthā* || 10 M *pramattasikṣṇāgnabhāṃḍakurpparasyo* || Pr *dhāvataḥ pa°* || 11 M *ś* for *tataś* || ΨP °*paṭo*, PrM °*paṭṭo* for °*taṭo* || 14 Pr °*rāja-kasevakaḥ* || 15 Pr °*lūkārakaḥ* || 18 N *paśyāmiti* | *te* || 21 bhNAΨPPrMBh and Simpl. Hlh *prakalpa°* || M *gaḇe* || N *saṃnayaṃāneṣu* || M om. *vijigu* || 22 Pr om. *te* ||

Page 241.

2 M *ma iāyaṃ* for *na cāyaṃ* || 3 N *karparōyaṃ* for *karparaprahāro 'yaṃ* || 4 N *kulaśatūṃ* for *karālatūṃ* || M *vaṃviti* for *vañcito* || 5 ΨPM *yaṃ* for °*ham* || 6 In N, the text between *kumbhakīrah* and *atha*, l. 16, has been supplied by 2nd hand (N¹) on a blank left free by copyist || N¹ *eraṃ* for *maṭaṃ* || 7 Pr *bho bhoh* || 8 M *gamyate* || M om. *yataḥ* || 9 Pr *putrakah* || 11 ΨPr transp.: *katham etat* || *kulūla āha* ||, P *katham etat* || *kulūka āha* || *rājū ka°*; M *kathas etat kulūla āha* | *rājū ka°* || 13 Pr *siṃhaṃ siṃhamithunaṃ* || 14 M *putradvayaṃ* || ΨPPrM om. *nityaṃ* || N¹ *mrgādī* || 15 Pr *siṃhū* || N¹ om. *rane*; Pr *rane rane* || Pr *bhāmatā* || 17 Pr *āgaritū* || N *kr̥gālah śisak* || 18 N *kr̥hānukampama* || 19 Pr *siṃhāḥ* || Pr *siṃhābhī°* || 22 ΨPPrM *bālaś* ||

Page 242.

1 M °*bāle* || bh *prakarttayaṃ* || In Pr *harhicit* corr. by cop. from *kasyacit* || 3 N ins. a second *enaṃ* before *pathyaṃ* || bh *anyaṃ*, N *abhyaṃ*, AΨPPr *anyaṃ* for *anyaḥ*, Bh with us || 5 Pr om. *aham* || 7 N *kuttayaṃ* for *kṛtyaṃ syāt* || 9 P *tasmāt samāyaṃ* || N *tṛṭīye* [e del. by cop.] *putro* || 11 Pr *śisak* || ΨPPr *ekāhūravahārā*, M *ekāhū ~ rā*; see above, p. 31 || 13 In bh *samāyātah* has been corrected by the copyist himself from *samājagāma* || 15 N °*kulaśasūtras* || M *tat tat ta na gaṃtayaṃ* || PN om. *tat* || 16 N *dhāritah* || N *jyēṣṭhebūndharabhagnān* || 19 ΨP *jāte* || N *bhaṅgati-rāpmuyāt* || 20 ΨPPrM om. *tathā ca* || 22 Pr *sūrān* || 23 N *jyēṣṭh-prācchaceṣṭitem* || 24 N *ūcuk* ||

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2 ΨP *tāmmralocanas* || 3 Pr *siṃhū ekūṃte* || N *puruṣaṃ* || ΨP *prayodhito*, in Ψ corr. with two very small strokes to our reading || 4 N *maṇaṃ* for *maṭaṃ* || 5 N *mūṃtīanena* for *sūntvaracanena* || N *prabhūtātara-kopa* [pā deleted by cop] *śāstas* || 6 N *vidyābhyāsakārlāsena* || 7 N *genaṭī* || N *upaharasyatāt mayā āvasyam etau iḡpādamiyau* || 8 Pr om. *tasya* || N *icchaṃti* || 9 Pr *śūrobhī kr°* || Pr *daśanīyo* || N *putrakah* || 10 Pr *kulena smin*, ΨPM *kule tasmīn* || N (not bh, which writes exactly as our text), ΨPPrM *saṃutpanno* for *tīam u°* || ΨPPrM *gaḇo yatra* || 11 N *tataḥ* for *tat* || M adds *parayū* after *kr̥pāparayā* || 12 N *dhatau* for

etau || N satputrau || M om. matputrau || Pr śśu tvām || 13 N nāna-
rutyām for tūval drutataram || N svajitina || 14 N nāto || 15 PM
(not ΨPr!) bhītanāh || N śanaḥ r [misreading of 2] for śa° sa° || 18
N gatatarām for drutataram || 20 After ādi, ΨPPrM insert 56 kathā || 5 || ||
21 N svigorthē || M anu, om. śhātum || M ins. nū before na hi || 23
bhN vakule || 24 Pr sa mā tyā° || M na for naraḥ || 25 For katham
etat, M katha tathā hi metat ||

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2 In Ψ, the words *tasya ca*, &c. to *brāhmanah*, l. 4 incl. written in marg.
by cop. || 3 Pr śōpi || bhM kuṭumbena || Pr kalahamāno for ka° a°, M ha
for kalaham || 5 bhΨPM sukūṭmbam; NBhPr with us; A has a gap
here || 6 N mahāgrhmadhye || 7 M mā for mām || M bādhyate || N
kapy for kvāpy || 8 M ins. sahitrā after grhitrā || 9 N ākāśarācam || 10
In Ψ, tathā hi written in marg. by cop. || 11 Before *tac*, ΨP wrongly
insert *atha tau jalam pūtrā*, repeating these words afterwards in their right
place. In Ψ three almost imperceptible dots, one over *a* at the beginning,
two over *trā* at the end of the interpolation. Under the beginning and the
end of the interpolation, nearly as imperceptible horizontal strokes || 12
M varttam for dattam || bhNΨPPrM tūratsamam, A with us In Bh all
the text is missing from *tathā hi*, l. 10, to *tatrāt*, p. 260, l. 2, both exclusive ||
13 After *brāhmaṇi*, Ψ *tat śrutvā vrāhmanena śucibhūya tīrthir vācibhiḥ saṁvīta*,
ta being unfinished. These words deleted again by two distinct horizontal
strokes, one under the beginning, one under the end of this interpolation ||
N om. *ca sū*, M om. *sū* || N *jalam tan* || 14 N cū nakṣyitrā || 15 ΨP
puppavāṭikūṁ || N *brāhmano* twice || 17 ΨP *puppavāṭikūṁ* || 18 N
pūṁgur, M *paraṁgur* || M *khetayāmāto*, N *khegamāno* || 19 bhN °nābhīhi-
tayā || 20 Pr *ya* for *yadi* || N *tat sama saktō* || M *satkūya* for *saktā* ||
Pr *pūṁgur* 'abrazira | kīṁ || 21 Pr om. *sābravīt* || 23 N *sunānamtarām* ||
N *sōbravīt* ||

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4 Pr *sōbravīt* || ΨP *tadaṁtasyāpi* || 6 Between *yādā* and *grāmāntaram*,
N inserts the text from *vinanīmalayaśāh* (!), p. 246, l. 17, to *bhūyā* (incl.),
p. 247, l. 1 || 7 M *vacano sahūyo* || 9 Pr *sō'bravīt* || N *parā°* for
peṭā° || 10 M om. *tena* || 11 Query: °vīśānto? This is Pr's reading.
But all our other MSS. °vīśāntau || 13 Pr *nare* || bhNΨPPr *śukla°*,
corrected by glossator of bh to our reading; M *mukla°*; A with us; Pr
°cauryāra° || 15 M *t* for *yārat* || 17 Pr *sō'bravīt* || 18 N *mama* for
mamāṣa || N °yādhibodhito || Pr *mahyā* for *mayā* || 20 Pr *bharttā* ||
24 Pr *rūṇō* || Pr om. *rājan* and the following words to *rūḍbravīt* (excl.
p. 246, 3) || N *noyam* for *ayam* [read *sōyam*] ||

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1 bhNP (!) *rājāpi* || A *sakam* || 3 ΨPrM insert a second *yat* before *kṛmīd* || A *sakam* || M *kṛmī ra* (or *ca*) *hitam* || 5 N *prāha* || bh *triṣā-dikaṃ*, corrected by the glossator to *triśādikam*, which is the reading of N || ΨPr *ca* for *tava* || 10 After *āli*, ΨPrM ins. *kathā* || 6 || 11 P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakam* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || 14 ΨPrM *makara āha*, N *makara prāha* || 16 N *nareṇḍra*°, om. 'neka || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || 18 N in the first place *prthvyām* || M °*atvasa-civo* || 19 N ins. *na* before *jyā* in the first place || 20 M *prasūdati* || 21 N *tusyati*, in the second place corr. by cop. || N in the first place *radatu* for *rada* || M *nisitam* for *nīśitam* || 22 M *manḍayitrā* || 23 N in the second place *prasūdābhībhavām* ||

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1 After *bhāryā* N continues in the first place with *grāmāntaram*, &c., p. 245, l. 6 || M om. *na* before *tusyati* || 3 Pr *sō 'braṇt* || Gloss in bh on *khalinam*: *thodānucokadu* || 4 N *tām* for *tvām* || M *dhārta hesase*, om. *s tu yady āśvarad* || 6 bhNP *rājā*; APr with us || 7 bhNP *vararuci* || N *apipariṇi* || 8 ΨPrM *na kṛm kuryān na kṛm dadyān iti* || 7 *kathā* || 9 P *stīrasāh*, bh *stīrasāh*, corr. by corr. to *stīrasāh*, which is the reading of N || Ψ *tanubhetena*, with a very small 1 over *dhhe* and an equally small 2 followed by a little vertical stroke over *ni*. This vertical stroke and the following 1 look almost exactly like an *i*, added over the line. Hence P *tadbhūritena*, M *tintitena* || 10 N *sarāgloṣenaiva*, ΨPrM *rāgloṣenaiva*, om. *sia* || 12 N *būdhyaṃte* || 13 ΨPrM om. *tathā ca* || NΨPrM *raṣamāno*; bhA with us || 18 bh *gardubhako*, N *gulāmbheko*, corr. to *gardubhako*, ΨP *gardubhako*; APr *gardubha eko* || M *prāsābhārūtu* || 21 ΨPr *rāsabham pratichūlya*, M *rāsabha pra*° || N *yairkseṇsrjūmi*, M *yarakṣe-trapālā*, om. *tīśūtsrjūmi* || *te ca kṣe* || 22 Pr *tathā 'muṣṭite* || Pr *karomi* ||

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5 N *praticchinna* || ΨPrM °*prahārasamūhair* || 7 ΨPrM *raṣa-māno* || After *iti*, ΨPrM ins. *kathā* || 8 || 8 bh *bhāryā 'naśane* u°, N *bhāryā 'naśa* u°, ΨPrM *bhāryā 'naśanenu* u°, A *bhāryā | anaśane* u° || 9 N om. *me* || 10 P *cpriyā*°, M *iā priyā*° || 11 M *nrham* || 12 Ψ *raśvā-naram pra*°, P *raśvānaram pra*° || 14 bhNAΨPrM *eiśūl*; but °*d yat* is evidently a misreading of °*r yyat*; Simpl. H *eiśūh*, I *evdśūh*; but h *ava āśūl* || M *stīrasāh* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *dha* ||

16 Pr *kalahapriyah*, corr. by cop. to *kakahaḥ priyah* || 19 N om. *ya* ||
 20 M om. *gaj jihvāyām* || M *d* for *lad* || 22 bh *daurāṣyeneha*, Pr *daurāṣyē-*
menēha, ΨNP *daurāṣyeneha*, in Ψ *ha* corr. by cop. from *°hi*; M *daurātmanēhi*;
 A and Simpl. III with us; Simpl. h *daurātmyainātra* || 23 Pr *iyam*,
 ΨPM *ira* for *apu* || 24 bhN *rūksiyā* || 25 N *nīrasāyām rasve henusaṃ*
bālo lī°, M *nīrasāyā rasam bālīkāyām vi°* || N *bālīkāyā vikalpet* || 26 N
makuram || Pr *astetat* || N *mamānartham me dvayaya saṃgātām*, M *māmā-*
narthā° || 27 M *'paramitrena* || M *athavā pakatānīm*, &c, l. 28 || 29 N
īdrām || M *na vā* for *tava* || 30 M *varttā* for *bhartū* || Pr om. *ca*, Ψ
bharttāro, with *ca* added over the line by cop., without deleting *ro*, P
bharttāro, om. *ca* || bhNPr *tu*, Ψ *ca*, PM *ca* for *nu*, A with us || N *paśyati* ||
 31 N *vīnarah prāha* || *śḍeravīt* supplied by cop. of Ψ in marg. ||

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2 NΨPPr *pratīnasati*, corr. by cop. of Ψ to our reading || P *hūlikatīryā*,
°lū being a misreading of Ψ's *bhū*, which looks somewhat similar to *lū*, as the
 left-hand *bha*-pot-hook has not been filled in with mk. Cp. vol. xi, Table I,
 no. 4, 5 c || N om. all between *°cittā* and *pakūrahena*, l. 5 || ΨP *naa* || 3
 Pr *grha* || 6 ΨP *travīdarśanena* || bhN *'dakṣnāy* || 7 Pr *dy* for
yady || 9 M ins. *tu* before *tat* || N om. *ālāya* || 12 M *jñātrā* for
gatrā || 13 Pr *śagrha*, N *saṃgrhaṃ* for *śagrhaṃ* || 14 N *śarvati* *ittam* ||
 M *ttam* for *vittam* || 15 Pr *dakṣinā* || 16 ΨP *sapramoda*, PrM *supra-*
modas || M om. *yojana* || 17 After *vyatīte*, P ins. *te* || N om. *dhūrta*,
 writing & *cimlayām āsa* || 18 N *prastatāh* || 19 Pr om. *aryā vttam* ||
 21 Ψ *breye* for *priye* || Pr *madūnadi* || 22 N *pare* ||

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1 Pr om. all between *ālāya* and *yena*, l. 2 || 2 M *'nācchādavastram* ||
 N *janamadhye* || 4 Pr *°usaya* || 5 Pr *°haste yu°* || 6 N *upaviṣya* ||
 N *kūca* || N *śṛṅgālīkū* || 7 M *tatra jagūma*, then (repeating the sentence)
tatrājagūma || N om. *ca* after *āgalya* || N *paśya* || 9 N om. *matayam*;
 ΨPPr *matayajamdam*, M *matayajamdu* for *matayam* || bhN *avāṣṭare* || 13
 Pr *°bhīkīlayā* || 14 N *grghrenāpakrtam* || 15 bhNΨPM *tu* for *nu*, Pr
tu or *nu*; A *kṣmu* || 16 M om. *tac chrutvā śṛgālī* || bhN *°bhraśām* for
°paribhraśām; A with ΨPM || 17 Ψ *sopakūṣam n āhu* || 19 ΨP *narttā*
 for *na bhartā* || After *nagūke*, ΨPPrM ins. *kathā 9* || 20 N *aṅge*; Pr
punaratuena for *punar anyena* || ΨPr *calacarena*; in Ψ the first *ca* covered
 with gamboge, and an imperceptible mark referring to the upper margin,
 where a rather illegible *ju* has been supplied, P ins. *ca* after *anyena* || Pr
nivesitam || 21 N *tatah śrutā* || N *atiduhkhitomanās* || 22 Pr

nḥsūrayatum || bhN *daivahamṭakatham*, PrM only *daivahamṭa*, ΨP *daivahamṭa*, A with us. Simpl. MSS. HI *aho paśya me vidher vighṭam* (I °dyā° for °ghā°). This passage is missing in h || 23 M om. *cāmītra* || 24 N *prāptam* || bh *atyāpi*, N *anyāpi* ||

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3 N om. *iti* || bhN transpose: *karomi kim* || Pr *ha* for *saha* || Pr has the sentence *kim vā*, &c. twice || 4 After *uktam ca* Pr ins. *yatah* || 5 Pr *drstīā* for *prstīā* (but *yah*) || Pr *prstīyān*, N *prstīrān* for *prastīyān* || 6 bhN *sa* for *na* || ΨPPr *vighnam* || 7 M *vyte* for *vicintya* || N *kaṃ apī* for *kaṃ* || 12 M *yādṛśye*, om. *tādṛśe* || 13 P (not Ψ) *sugrhi* || ΨPPr *nigrhi* || M *sugrhiṭā*, om. *nigrhi* || 16 Pr *kasmimści ranye* || N *prati-vasuti sma* || 17 M *a* for *athu* || PrM °*karaku*° || 18 N *ṛkṣam* for *ṛkṣamūlam* || 20 bhNΨPPrM *caṭakayā*; A with us. Of the Hamb. MSS. H has *caṭikōrāca*, I *caṭakōvāca* || 21 N *drśyate* || 23 N *acimtayāt* || M *ato* for *aho* || N *ātmasampustō* || 24 Pr *esā*, om. *pi* || bhNΨPPrM and Hamb. MSS. °*caṭakā*°; A *ksudracamūradikā ātmānam* || 26 M *ṭiṭṭibhya* || bhNΨPPr *bhaṃgabhayāḥ na*, M *bhaṃ° diva*; Simpl. HI *bhaṃgabhayād bhavaḥ*, Simpl. h *bhaṃgabhayāḥ bhuraḥ*; A with us ||

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1 M *cimtya*, om. *vi* || 2 Pr *śucīmukhi*, ΨPM *śucīmukhi* || bhN *durā-cāri* || M *raṃḍitamānini*, om. *nde pa* || 3 M *tūnī* || N *bhūtvā* for *bhava* || In the Hamb. MSS., this line runs thus: *asamartho grhaṃ* [H *grahaṃ*] *karttum samartho grhabhāṃjane*. This is also the reading of A, which has only *grhāraṃbhe* for *gr° karttum* || 4 bhN *sā* twice || N om. *punar* || N *āsraya-kurno*° || 5 Pr *ṛkṣyam* || 7 Pr *dātayam*, M *vāta* for *dātaya* || After *iti*, Pr *kathā* || 18 || ΨP: *kathā* 15 || 15 in Ψ corr. to 10 by two little strokes, but the correction is not clear and is liable to be mistaken for a 10 corr. to 15; M *kathā*, 10 || 8 Pr *pūrvam* for *pūrvasneham* || 9 M *sasamudre* || 11 Pr *śru* for *chrutvā* || bh *āha* || 16 Pr *upakāreṣu* || ΨPPr *sūdhū* || Ψ *tre* for *sūdhutve*, but *sūdhū* supplied by cop. in margin || 17 Pr *icyate* || 21 M *navam* for *nīcam* || M *śaśaktiparākramī* || 22 N *prāha* || 25 N *śamūditāḥ* || 26 Pr *bhettu śaknoti* || 27 M om. *padubhraman kaścit* ||

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2 Ψ *saṃyogitakarukamalah* supplied in marg. by cop. || 3 Pr *lāguḍi*, om. the following akṣaras to *kadācid* (excl.), l. 5 || P *trādarghe* || 6 Pr °*kṛtam* || 8 AΨPPrM *drṣṭvā 'sau* || 9 M *vitulyat* for *vyacimtayāt* || 10 N *enam eparūhayaṣyāmi* || 12 N *mayanna* for *na yatra* || ΨPM *ca* for *vā* ||

13 NPr so for 'sau || 14 N vadhyete || 15 bhAΨPPr amasthenā°
(Pr *virudhyena), N atasthenā° || 16 Pr samprāpta || 17 bh tadabhimukho
mugatīā, nu being struck out by copyist || M ma for māmā || 19 M etā
for ca || 20 ΨPPrM ins. ca after tena || M om. kaścū ika || 22
bhNΨPPrM śūnye, A śūnye || 23 NΨPPrM kupito || 24 Ψ samtrastā
tam, but over the first sta a small horizontal line, which may be taken for
a mark of deletion, hence P samtrastam for samtrastā tam ||

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1 Pr prāṇadr̥kṣanām || 2 M nākhycāty avam || 4 N prāha for
prāpa || 5 P gajacarimmbhedam || 7 M katham babhukṣita, om. ca ||
9 Pr samayābhāgyato 'tithim, the words samayā° (or sa mayā°) form the 2nd
or 4th pāda of a śloka. A samāyā°, Hamb. MSS. apuram babhukṣitaḥ (H
°taks) tvam samāyāto (I samāgato) bhyāgatotithih || 10 bh tadāristo, N
tadāriste, M tadodisṭo || 12 bhN trptih || Ψ a deleted ga before krtvā ||
Pr krt:ādibhutam vrayah || ΨP vrayah || 13 Pr dy for yady || 14 N
paśyet || 16 bhΨPPrM bho 'dhira; N bho dhira, A with us || Pr 'payām-
syāmi, N yāsyāmi || 17 Pr tasyāgamana || 20 ΨPPr nastah, M naṣṭa ||
22 N śṛṅgūlah || 23 P jātapaśākramam || ΨPPrM ityādi, om. ślokaḥ ||
Pr paṭhat, N apaṭhat ||

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1 N tadābhi° || Pr svadamstrābhiḥ ta vi° || 2 Pr bubhujam || 3 P
svajātiyam || 4 After avāpsyasi, ΨPPrM ins. kathā 11 || 6 Pr cālpaḥ for
cāpalyam || Pr jñātino || 7 ΨPPrM caṭṭat for ca || Pr gutah || 8
ΨPPrM subhukṣmī || 9 M ideoṣa || Pr śayār gāt virudhhyati, Ψ viru-
dihyati, corr. by cop. to viruddheti; P, misunderstanding this correction, as
the e-stroke looks like a virāma belonging to the preceding line: viruddhati ||
10 N makara prāha || Pr vānara āha || 13 NM cirakūlam du° || ΨP:M
apnābhāvāt, P annābhāvan, om. ca || Pr nikulamtām || 15 N etyā° for
anya° || ΨPPrM kasyacul || 16 M pra for praviśya || 17 Pr tadgrhā-
rnniḥkrāmanu, om. bahi || 18 N vīyate for vīdīyate || 19 Ψ vṛṇṇitām,
PPrM cṛṇṇitām || 22 Pr °rūyāta || 23 Pr om. ka āhārah || 24
deśasya tu all our MSS. incl. A Simpl. H- and σ- class: deśasya viśaye ||
ΨPPrM subhākṣaṇi || 25 After ādi, ΨPPrM ins. kathā || 12 ||

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2 M svagraviṣṭena ātmatāyina || 3 Pr labdhā || 6 M upanatatṛnam ||
7 M caturthatram || ΨPPr tasyāyam || Ψ ādyaślokaḥ, but a small visarga
put over dya by cop.; PrM ādyaḥ ślokaḥ || 8 P nu for tu || N om. yo ||
9 N sa twice || Pr vamecyato || bhP om. 4 after the stanza. In its place

they have a flourish. A ॥ 4 ॥ 154 ॥ After 4, Ψ has the same flourish as bhP ॥ bhN add *it* (N adds *paṃcākhyānake*) *caturthaṃ, ākhyānakaṃ samāptaṃ*; bh adds two flourishes, bhN add the figure 4, bh between double *daṇḍas*, N between *daṇḍas* ॥

BOOK V.

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1 N om. the Jain diagram at the beginning of the text ॥ 2 Ψ *h* over the line between *ādya* and *ślokaḥ*, apparently by cop. ॥ 4 As to the readings, cp. 259, 21 ॥ 5 ΨPPr *rājāḥ putrāḥ*, M *rājāḥ putrā* ॥ 6 N om. *nāma* ॥ 7 M *prati sma*, om. *°rasat* ॥ *°mohṣān* all our MSS. except A; A and Hamb. MSS. *°mohṣakarmāmā* (*h* corrupted: *latīdīthudharmā-cakūmakarmāmā*). Read with A and Hamb. MSS.? ॥ After *saṃjātāḥ*, M ins. *·tataś ca viśaṃjātāḥ*, continuing with the correct reading *tataś ca vibharaḥṣayād*, &c. ॥ 9 Pr *daritā* ॥ 11 N *vittakīṇasya*, M *vihīṇasya* for *vittavīhīṇasya* ॥ 13 M om. *yātū* ॥ 15 bh *kuṭumba°*, M *kuṭrū*[or *ṭṭam°*]*ba°* ॥ N jumps from the first *satatam* to the second *satatam* (l. 17), om. one of them and all between them ॥ 17 P *lavanatā* twice ॥ M *°vāstraṇḍhanacīṭayā* ॥ 18 N *bha* for *na* ॥ N *lūghare* ॥ M *aro* for *puro* ॥ 22 Pr *vicimṭayat* ॥ Pr *ujjān* ॥ 23 Pr *niściyaṃ* ॥ 24 M *paśanulhik* ॥ Pr *°rūpā°* ॥

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1 P *tāvad* for *tava* ॥ ΨPPrM *saṃeṣyāmi* ॥ ΨPPrM transp. *kaṃṭavyo la°* ॥ 2 ΨP *°ḥṣamayo* for *°kṣayo*, but in Ψ *ma* del. by cop.; M *kaṃṭavyo* for *kana°* *°kṣu°*. Cp. M's reading, l. 4 ॥ 3 NPr *sambuddhah* ॥ N *saṭraṃ* for *sa taṃ* ॥ 4 N om. *īā* ॥ M *nūnaṃ mithūne kṣayo* [cp. l. 2] *na bhūyaṃ* ॥ 6 N *sakośena* ॥ 7 ΨPPr *kāmārthendtha* ॥ N *tlena* for *mattena* ॥ M *phalāḥ jḡhita* ॥ 8 M *bhadrīryāyāḥ* for *taḍbhā°* ॥ 10 N *°daṃṭena* ॥ ΨPPrM ins. *ca* after *°pi* ॥ 12 M *ta* for *taṃ* ॥ 14 Pr *kaṃṭacanamayā* ॥ 15 Pr *prabhūn ā°* ॥ 16 Pr *dina* ॥ N *ryatīkrāma* ॥ 18 Pr om. *ḍattvā*; bh *ḥṭevā*, but corrected to *ḍattvā* by the copyist ॥ M om. *jā°* *ā°* *ga°* ॥ N *arāṇaṃ* ॥ 21 N (not bh!) ΨPPr *°nopaṛāyitaṃ*, M *māne* *°nopaṛāi*[or *ci*]*taṃ*. It does not seem, that the stroke, which distinguishes *pa* from *sa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ 23 M om. *karan* ॥ 24 Pr *kṣatītanīhīṭyānucarano*, bhN *kṣatīnīhīṭā*, om. *talū* (N *°nīhīṭā*[corr. by cop. to *°ta°*]*jānucarano*) ॥ 25 N *°nigrahakaladbhaṃ°* for *°bhigrahakaladbha°* ॥ 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them; but the copyist adds the missing text in the inferior margin || *N viraḥaraṇa°* || **30** *N bhagavaṃ na vedmi* || *M bhavata*, corr. to *°taḥ*, whereas the copyist of Ψ adds the visarga directly over *°ta*; hence *P bhavataṃ* || **31** *bhN pragunīkṛtyāni* || **32** *M pu° ca lekhanāṃ ca vi°* || *N prattam* || *P asti*, *M āgaste* for *āste* ||

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2 *N bha* for *'pi* || *N kramenaiva* || *N °lobhāna* || **6** *Pr traṇyāḥ*, Ψ *traṇyā*; *M traṇyā patrapi kotukaṃ* || **7** *Pr om. 'pi* before *grha°* || *Pr pravṛṣya* || *P om. 'pi tū* after *te* || **8** *N upāgatāḥ* || *bhAΨPPR pūthartum*, *N pūrvam karttum*, *M pūkkartum* || **9** *M purakōṭakūṭapālapuruṣair* || Ψ *PPRM nagaraśya madhye* || **10** *N om. gamyatām* || *M om. sarve yā* || **11** *bhN kṣipanakū* || *Pr drṣṭā°* for *prṣṭāḥ* || **12** *M om. bhoh* || *bhN om. nūpto*; *Hamb. MSS. with ΨPM* || *N drdhapaṇḍhanūbaddhoddhataśśarī kṣipanakarī* || **13** *bh °kṣipanakarī*, corr. to our reading by corr. || *N bhutah* for *nītaḥ* || *N om. kīranīkarī* || **14** *Pr itad* for the first *etad* || **16** *M mānīya*, om. *°bhadrākāraṇa°* || *M may* for *ca* || *M here mānībhadrāḥ* || **17** *bhN kṣipana-* || Ψ *PPR sarīksapanaṇīrtlāmtah* || **18** *N jumps* from the first *abhihitam* to the second *abhihitam* (l. 20) : om. one of them and all between them || **19** *M dultātmā* || **20** *Pr r* for *fair* || **21** *M om. kuśīlataṃ*; *bhN kuśīlataṃ* for *kuśīlataṃ*. For the readings, cp. 257, 4 || **22** *P om. na* || After *kṛtaṃ*, Ψ *PPR ins. kathā* || *1* || ||, *M kathā 1* || || **26** *Pr mādrībhadrāḥ* || **29** *N om. ca* || *P stuṣure* ||

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2 Here *Bh* begins again with *tsarān* for *titrāt* || *N duṣṭātmā jātutrāt* || *Bh sunnasya* || **3** *Bh nakulasya na* || *bhN utrasatī* || **4** *N kupito*, *M kuṣṭhe*, *Bh apūtro* || **6** *Pr śasyāyām* || *Bh dolanasthitam* for *śasyā° su°* || *Bh kuṃbhāṃ ādāya jalārthini pu°* || **7** *M utouca* for *utāca* || **8** *N gatā* || **9** Ψ *PPRM sūnyam muktrā* for *sūnyīkṛtya* || *Bh 'pi svayam sūnyam* (*sū* corr. from *śra*, or vice versa) *kṛtya gṛham kīa°* || **11** *Bh om. tasya* || **12** *Bh rāṇanakasya*; *M om. bālakasya* || *Bh agamat* || **13** *Bh bhṛtrīradhāśaṃkīto 'ṇta°* || **14** *Bh kṛtrā* for *rūhāya* || *Bh dūre* for *dūrataḥ* || *Pr cakṣya* || **15** *Pr Bh °mudito* for *°namudito* || *N °yāpāra°*, *Bh apāpāra°* || **16** *Bh ins. tam* after *māḍapi*, omitting *tam* before *āgacchantam* || *Pr rudhīrākṣiṇa°* || *Pr api°*, *Bh su°* for *ati°* || **18** *Bh nīśaṃkītacittā* || *M kopadevīmśya* || In *bh* gloss on *avīmśya*: *avīcārya* || *Bh jalapūrṇam kuṃbhāṃ nicikṣya* || **19** *Bh kuṃbhāvapāta°* || *MBh om. tam* || **20** *Bh yārad gṛhamadhyam pravīkṛti* || **21** *MSS. sā upa°* || *M sā upakārakah pu°* || **22** *Bh °putrasya devīmśyakṛta°* ||

M om. °krta° ॥ Bh °śokena duḥkhitahṛdayā ā° ॥ Bh °vaksasthalatāḍanam ॥
23 Bh aṅtare for arasare ॥ **24** bhAΨPPrMBh °nīrāvakaḥ; N °nīrvā-
 pakam for °nīrāvakaḥ (Hamb. MSS. nīrūpakah) ॥ Bh transp. paśyati tātāt ॥

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2 Pr vacanas, Bh vacanam ॥ **3** Bh °mrtyuphalam ॥ Bh bhavaty evāti° ॥
 ΨPPr atilobhātmanām (Pr °tma° for °tmā°) lobhāmdhānām ॥ **4** After °lobhān-
 dhānām, Bh ins. dvitīyā kathā ॥ ΨPrM yataḥ for yathā ॥ **6** Bh atilobhā-
 vibhūṭasya ॥ **9** ΨPPrM ins. hi after tha ॥ M param for parasparam ॥
10 Bh cakṛuḥ ॥ **11** N daridratābhāraḥ ॥ M adds yataḥ after uktaṁ ca ॥
12 Pr sadbodharā ॥ **14** Pr bhayati ॥ Bh mitrāny aṅ ॥ **15** Bh °vika-
 mān ॥ P narīnarūn for narūn ॥ **18** M cāgnī for vāgnī ॥ **20** M kalāem
 for kulākalāpam ॥ **21** Pr prūṇotty amuṭtyo; Bh prūṇoty mṛtyo (Bh con-
 tinuing 'tra) ॥ **22** N om. maranam ॥

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1 Bh ksam (om. na) ॥ bhNPr dāridra° ॥ **2** N noce for seve ॥ Bh
 traditham ॥ **3** N yady for ity ॥ bh ghanarajitena ॥ **4** Pr dāridrān ॥
 Pr jñātva; Bh jñātā sa ॥ M sthitam ॥ **5** bh sarvathāmrthajane, corr.
 to our reading by corr.; N sarvathā jane ॥ Pr yāntaryam ॥ **7** M prasā-
 dayet ॥ **8** Pr sarvathāḥ for sa cārthāḥ ॥ Bh upāyāḥ syāt ॥ **9** Bh
 transp.: kṛai° nṛpa° ॥ N nṛpasevaserayā ॥ ΨPPrM nṛpasevāyām ॥ ΨPPr
 kṛsikurmanām ॥ M vidyārthājanena ॥ **10** Bh om. madhye ॥ **13** Pr
 grru° for guru° ॥ Bh °tīyātīsa, then blank for one akṣara and a not
 finished sa (for mā) ॥ **14** N usidam ॥ P paragatā° ॥ **15** Bh sūlabham
 for ca sūbham ॥ **16** N saptaśūdhā ॥ Bh bhārati for syāt ॥ **17** N °māna ॥
 Pr nipekṣa° for nīkṣepa° ॥ **18** PrBh °bhāṃdā° ॥ **20** M pūrnā, om.
 pūrne ॥ M om. all between °rañcanam and svabhī° next line ॥ **21** Bh
 °siddham for °iūpam ॥ N kīṭanām ॥ **23** N stauti ॥ **24** Bh priyatām,
 ΨPPr mriyate, M mreyate; Pr adds ta ॥ M 4th pāda: tadāsyāṇupayā° ॥ Pr
 tutyam ॥

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1 NBh tathā ca ॥ **2** bhN °nyuktāḥ ॥ **4** N aparam ca ॥ Bh puts
 aparam (Bh °raṁ) and the following stanza after the prose, l. 7 ॥ **5** Pr
 gāṃgāndhikam ॥ Bh gāṃdhika ॥ Bh °nāḍbhik ॥ **6** M grhyati ॥ N gadu-
 kena ॥ **7** NM deśāṃturam bhā° ॥ ΨPPrM ins. ca after °nayanam ॥ Bh
 deśāṃtarabhāṃdūnayanam artharatām eva ॥ aparam, &c., stanza 24. Then:
 tathā ca and stanza 25 ॥ **9** N nidhnamti, M nīḍaheti ॥ M mahāgajā, ΨPPr
 mahāgajāḥ ॥ **10** M only krayakovidā, corr. by later hand to °dāḥ ॥ **11**

Bh *udyatū* || N *lokui*, ΨPPrM *lokū* || M *dūradeśam gatū* || 12 Bh om. *kim ca* || 14 Bh *prabhikāh* || M *kāh* for *kākāh* || N *mrtūh* || 15 Bh om. the first *ca* || 16 M *jya*, om. *paritya* || 17 N om. this and the following line || M *pumca*[or *ia*]*tī* || 19 Pr *aristā* || 20 bhN *cittā*° for *vittā*° || M *anyane* || 21 Bh *prāpuh* || M om. *ca* after *prāptāh* || M *sīptājale* || 22 Bh *śrīmahākālām bhagavatam pra*° || 23 Bh *bhirivānamdanāmā* || M *mayogidrah* for *nāma yogindrah* || 24 Bh *tena* for *tenātra* || N *mathāyanam*, M *pathāyanam* || Bh *galūh* ||

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1 Bh om. *te* || Bh a deleted *ma* for *vā* || 2 N *na tasmair* for *tatas tair* || M *vayam siddhāyārikānūna yānyamo tra dhanatrtir myutyar vā bhavīgyabhīti* || Bh *sikrā*° for *siddhā*° || 3 Bh om. *iti* || 4 Bh ins. *yatah* after *ca* || 5 Pr *nasasah* || P *pālato* || Pr *jalām iti*, N *jayāni* for *jalām eti* || 6 P *acūmya* || ΨP *dularavān* for *butarān* || bhNPM *na tu*, Ψ distinctly *nanu*; BhHI *api* for *nanu* (in spite of 'pi at the end of the pāda!) || N °*kāroti* || 7 N *tathā ca* || 8 Bh *ca* for *hi* || P om. *purusasya* || 9 BhHI *api* for *iti* || Pr *soxyudārstākhyah* || 11 Bh *adatiāt* || M *kleśasyānga datvā sukhāni neha lu*° || 12 bhNΨPPrM *muthanāya svair*; ABh with us || Pr *bahubhir* || 13 Bh transp. *kuścud asmikam* || Bh *dravyājanopāyo* || M *vivarapradeśah* || 14 ΨP °*māṃsam vi*°, N *mahāmāśavikrayam* || BhHI °*prabhṛtinān* for °*tir vā* (HI with the blunder °*ikrayi*°, and H °*pām*° for °*mām*°) || 15 bh *vāddhuta*°, ΨPPr *cātyudbhuta*°, M *cātyuduta*°, A *catatyudbhuta*°, Hamb. MSS. with us || N *śrūyate* || Pr *idāsa*°, P *idāsā*° || ΨPPrMBh om. *yatah* after *ca* || 16 ΨP *mahatān* || 17 Bh *hīa vā* for *rte* || N *yah* for *anyah* || N *kopi* for *ko* || M *pibharti* || 18 Bh *śisyayogyatām* || ΨPPrM *siddhivartti*° (but the reading of bhN is confirmed by Hamb. MSS. and all our MSS. below, p. 266, l. 7, and p. 266, l. 11), M °*ratustam* || 19 N *pratyekapratyeku paryayam āsa* || Bh °*digvibhūge*, M °*calettaradikāṅgbhūge* || 20 M *nāsamdādhim* for *tenā*° || Bh *niscitam* for *asamligdham* || 21 Bh om. *tatas* || bhN *agrenatasya* || M *pūtā*, Bh *papūta* || 22 M ins *na* before *khanatī* || Pr *tābhramayī* || 23 N *gacchatām* || Bh *yatheṣṭam* || Bh *anye*, om. *athu* || 24 M om. *bho*; Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsum* || Bh ins. *tvadīyam* before *dāridryam* || BhHI om. *na* ||

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1 Bh om. *iti* || Bh *sa āha* || 2 Bh *ramto* (*bha* add. over the line, app. by cop.) °*grato nāham āgacchāmi* || 3 ΨBh *tāmmram*, P *tāmmram* || N *prathamemo nirṛtāh* || 5 Bh *aputāt* || Pr *tārātī* || 6 Bh *rojata*° for *rūpya*° || Bh *prakṛṣṭa* (1) for *praharṣitah* || Bh *yatheṣṭam* || 7 Bh *raupyam* ||

bhN, ΨPPrM; Simpl.Bh

Bh *nāgrato* || 8 N P P Pr M (not bh) om. *agīe rūpyamayī bhūmih*; Bh *īha rūpyamayī ca*, om. *bhūmih* || Bh *agrato hemamayi* || 9 P P Pr *bhaviṣyatīti* || Bh om. *na* || Bh *tava* for *tathā* || NBh *dāruḥa* for *dārudrya* || 10 Bh *na bhaviṣyati* || M *nāhagamierhām* || 11 M *rūpaṃ*, Bh *raupyaṃ* || 12 NBh om. *atha* || M om. all between *api* and *yāvat*, l. 13 || Bh *nīpatitī* || 13 Bh *śvarṇnamayi* || Bh *hṛsto* || 14 N *gacchalām* for *grhyatām* || Bh *svarnnam yatheccham*; Ψ first *yacchecham*, writing afterwards *dy* on the first *ceh*, M *yadye* for *yatheccham* || 15 Bh *sa āhu* || Bh *mūrṣa* || 16 Bh *prathamam* for *prāk* || Bh *raupyaṃ* || Bh om. *prāptam* || 17 M *gacchāva* || 18 Bh *anena prabhūtenāpi* || 19 bhN *aham avasthitas*, Bh *atrahām sthito* || M *thām*, Bh *bhavyatām* for *tiām* || 20 M *ekāyive* for *ekāki* || 21 M om. all between *babhrū* and *mastū*, l. 22 || 22 P P Pr Bh *bhraman stha*; read with Ψ || N *bhramaccukram*, P *paribhraman nakram*. Read *paribhramaccakram* || 23 Bh *eka paśyat* || P P Pr M *nrāci* for *avocat* || Bh *ko* for *bhoḥ* ||

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1 Pr *bhagavān* || Bh om. *śrīmat*, Pr *sarasī* || 2 Bh *kuṭīrāpi* || Bh *yataḥ pipāsākulo smi*, om. *iti* || 3 P P Pr *eva* for *eva* || Bh *rāhmanamastakam āruroha* || Pr *śamānseha* || 5 N *prāha* || Bh *mamāpy etat ittham eva śirasī* || 6 P P Pr *avataṛṣyatīti* || Bh om. *me* || bh *devatā* for *vedanā*, with a *virāma* over *de*—see vol. xi, Table I, no. 5, 4a, hence N *daivatā* || N *prāha* || Alter *āha*, Ψ ins. *mamāpīltham*, bracketed in a rather inconspicuous manner || 7 Bh *ālapayisyati* || 8 Pr *śamāroṣyati*, Bh *āroṣyati* || M om. all between *so 'brah̄t* and *sāmpṛatam*, l. 9 || N *kiyatkāṭas* || 9 Bh *cakradhara āha* || Bh om. *dharanitale* || 10 Bh *vrah̄mana āha* || N *vinā-vaccharājah*, HI *venivaccharājah*, Bh *venuvatsarājah* || Bh *purusa prāha* || Bh *yadā rāmo rājā bhūt itadāham tram iṣa dāruḥiṣopahato 'mum siddha* || 11 N *dāridropahatu* || Pr *eva* for *eva* || Bh om. *tram iṣa* || Bh *śamāyātah* || 12 Bh *mayā'py anyah* for *mayānyah* || M *daṣṭas ca* for *drstah pr* ca || 13 bhN *tailera* for *tailēva* || Pr *prechata* || Bh om. *eva*, writing *prechato* || 14 Bh ins. *mastakam* before *āruroha* || Bh *no* for *na* || N jumps from the first *bhadra* to the second *bhadra* (l. 15), om. one of them and all between them || 15 Bh om. *tarkh* || 16 Bh *śi° bhayam etat pradakṣitam* || 17 Bh *ke 'pi* for *kaścid api* || 18 Bh *tadā* for *śi* || Bh *°ardiyataḥ* || Bh ins. *eva* after *ittham* || 19 Bh ins. *śaṅghāya* after *mām* || Bh and Hamb. MSS. *mocitaham bhavatā cīnād asmād anarhāt* || 20 bhA P P Pr *yusmād*, N *yusmād* for *pusṭād*; M *yusman arhāt* || Bh *svayam* for *śvasthānam* || Bh *yāsyāmīti* || *ity u°* || 22 In bh, the *e*-stroke before *m* of *me* looks like a *daṇḍa*; hence N *ma* for *me* || 23 bhN *°paṃktānu* || Bh *°paṃktyanusvāreṇa* || Bh om. *sa* || M *starnṇasiddhaḥ*, Bh *svarnnasiddhaḥ* || 24 Bh om. *sa* ||

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1 Bh cakrena, om. *tikṇas* || Bh ins. *sa* after *bhramatā* || Bh *sahacaram*, om. *sva* || Pr *nadam* for *naram*; M om. *svasahucaram* *naram*, Bh om. *naram* || Pr *tata samipa*° || 2 Bh ins. *saha* before *bhūtiā* || Bh *sa āha* for *so 'bravīt* || 3 Bh *suvarṇnasidilha* for *sa* || Bh om. the first *tat* || M *ritayata* for *kim tat* || 4 bh *sarvacakra*°; N *sarvacakradhurarīrtāntam*, Ψ *sarvam* *cametat* so 'bravīt, del. and corr. by cop. to *sarvam cakrarīrtāntam tam akathayāt* || Bh om. *tam* || Bh *sa* for *sva* || 5 Bh om. *taṃ* || M om. *prāha*; Bh *uvāca* for *māha* || Bh ins. *traṃ* after *bho* || 6 After *kṛtūān*, Ψ PPrM ins. *kathā* || 3 || bhNPr *atha* for *athuvā* || 7 M om. *buddhir uttamā* || 8 N *vināśyaṃte* || 11 Ψ PPrM *mitrīm*; A with us and bhN; Bh *mitrabhāvam*; Hamb. MSS. H *mitrabhāvasamāgatāḥ*, I *mitrabhāvam upagatāḥ* || M *upagatā* || 12 Bh *prativasamti sma* || Bh ins. *ca* after *tesām* || Bh *buddhirahitās ca* || 13 Bh *Sūstravimukhaḥ* || Bh *param* for *keralam* || 14 N *yantritam* || Bh *deśam* for *deśāntaram* || 15 N *bhūpatin*, Ψ PPrM *nrpatin* || N *paratoṣya* || 16 Bh *dyestutarah* || 17 Ψ *asmākaś*, corr. by another hand to *asmānekaś*, which is the reading of P; M *asakeś*, Pr *asmāsv ekaś* for *asmākam ekaś* || Bh om. *ca* || 18 bh *rājyam*, N *rājya*, Bh *rāja* for *rājñām*, which is also the reading of A || M *keralam buddhyā* || 19 N *taṃ* for *na* || 20 M *buddhe* || Pr *vidyāhina traṃ* || 21 Pr *akme* for *ako* || Pr *yudyate* for *yujyate* || 22 Pr *eva* || Bh *bālakūt* || bhN *pūṭitāḥ* for *kṛṭitāḥ* ||

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1 Pr *bhāvo* for *mahānubhāvaḥ* || Bh *asmadupārdyitavittasya* || M om. *vittasya* || Pr *saṃvibhāgā*, Bh *saṃvigi* || 3 Pr *atīkramyadbhir* || Ψ *sm*, then the white rectangular in the middle of the page with the folio number 96, then a *daṇḍa*, used as a hyphen, then *hā 'sthini*; P *smhā 'sthini*, M *smhasthoni*, all om. *mṛta*; *ho* in M's reading is perhaps a misreading of Ψ, since *daṇḍa + hā* may easily be taken for *ho*. Bh with us and bhN || 5 Bh *'vulyāpratyayah* || Pr *kim tad* for *kimcud* || 6 N jumps from the first *'nābhīhitam* to the second *'nābhīhitam* (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing *caikenābhīhitam*) || 8 M om. *aham* || PrM *saṃjñanam*, Bh *saṃjnam* || 9 Ψ PPrM *ekena tafo 'sthi*° || 10 Pr *yojayitum*, Ψ P *yojayatim*; M *yojayitu* || M *uktam sa* || Bh om. *sa* || 15 Ψ PPrM *vrksam* for *samipatarum* || M *tathānuṣṭitam* || 16 M *kṛtam*; Bh om. *kṛtaḥ* || PPrMBh and Hamb. MSS. om. *te*; in Ψ, *te* has been del. again by copyist! || 17 Bh om. *smṛhe sthūnāntaragate* || 18 Bh *aham* for *ato 'ham* || After *vidyā, iti*, Ψ PPrM ins. *kathā* || 4 || Bh *trītyā kathā* || 20 In Bh, *davahatā* is corrected into *dera*° || M *bahutrābuddhaya* ||

Bh *śvalyabuddhoyo* for *śvalpadhoyo* || 21 Bh *abhinimḍamṭi* || 22 Pr
śarastho || 24 N *śvarṇasubuddhi prāha* ||

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2 Bh *śatubuddhiśśaśra°* || 3 ΨPr *śmah*; Bh om. *śna* || N *ekabuddhi*
nāma || Bh *mitram* for *mutratām* || 4 Bh ins. *yūrat* after *kūlam* || 5 N
°goṣṭi° || Pr *°śakḥṇabhūya* || Bh transp. *kulācit teṣaṃ* || 6 Bh *astamana-*
relāyām || 7 Bh om. *ca* after *taṃ* || Bh *jalāśrayaṃ* || 8 Bh *āgamiṣyāmi* ||
9 Pr *śaṅgrha* || 10 Pr *toṃtra* for *tatra* || M *bho bhadrāśan* || 11
bhNΨPrM ins. *mantram* (N *matram*) before *kurtaṃ*, ABh and Hamb.
MSS. with us || 13 ΨPrM *vacanamātrusṛavanamātrēnāpi* || Bh om.
tūrat || N *sambhavarā*, corr. by cop. to *°te* || 14 ΨPM *buddhi°*, Bh
śrabuddhi° || N *cātmānam*, M *trātmanam* for *trām ā°* || Bh om. *ca* || 15
Bh *śakṣayisyāmi* || bh *jalejatir*, corr. by corr. to *°gatir*; N *°gatiṃ* || 16
ΨPrM ins. *bhavarā* after *uktaṃ* || Pr *maluk* for *yutaḥ* || 18 Pr *śiśulyāśu*
for *śiśulyāśu* || M *dihir* for *buddhir* || 19 bhN *tae ca* for *tad* || N *vac-*
naśṛavanamātraj; Hamb. MSS. with us || bhNAΨPrΦBh *pitṛparyā-*
gataṃ, only M *pitṛparyāyagataṃ*. This is no doubt a restoration of the
original reading of the textus simplicior. But the Hamburg MSS. read
with our other MSS. || Pr *tyaktaṃ*; M om. *tyaktaṃ* || 20 bhNΨPr *śukya*;
ABh and Hamb. MSS. with us || Bh om. *iti* || bhNΨPrM *subuddhi°*;
Bh and Hamb. MSS. with us || Pr *°prahārena* || 21 M *śakṣayisyāmi* ||
N *manḍūka prāha* || 22 BhH *°śiṣayak* || ΨPr *kṛmij* || Bh om. *kṛmij* ||
BhHI *jalāśrayaṃ* || Bh transp.: *adyāśva sabhāryo* ||

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1 Bh *jalāśrayaṃ* || 2 Bh *yama° prātar āgatyā jālair ācchāditaṃ tat*
sarak || 3 Bh *matṣyakūrmamakarādayo* || 4 Bh *jāle patitāḥ* || Pr
grhītrāḥ || MSS. correctly *°buddhi ā°*. Correct our text || 5 Bh *gativ-*
śeṣajñānāi kuṭilacārena rakṣamāva *°pi jāle* || Pr *śata°* for *gati°* || ΨPr
rakṣitaṃ || 6 Pr *atha purāṇa°* || Bh *prakṛṣṭas* || Bh *śvagrhaṃ* || 7 Pr
śatubuddhi || 8 Bh *śaśraśrāddhik kareṇa nūtaḥ* || Bh *°na abhikṛitā śvapataḥ* ||
9 Ψ *pn* [new page] *purak* || Bh *piye paśya paśya* || 11 After *jale*,
ΨPrM ins. *kathā* || 5 || 12 Bh *nakṛmṭa* for *naikṛntena* || After *iti*, Bh
ins. *caturthā kathā* || flourish || 13 Bh *yadvāpy* for *yady apy* || 14 Bh
°vacanyam || Bh ins. *iti* after *anullāghanyam* || bhN *yayā* for *mayā* || 15
N om. *°pi* || Bh *°kūraś ca* || bh *atha* for *athavā* || 19 M om. *cakradhura*
āha; N *cakradhuraḥ prāha* || 21 Pr *nā*, om. *ma* || 22 N *rakukagrhe*,
°ku° being a misreading of the form which *ja* has in bh || bhN *bhārod-*
rāhanam ||

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2 All our MSS., except Bh, but including the Hamburg ones, here and in the following lines *ṛtti*° (Pr *ṛtti* : *tan ca ṛtibhaṃgam*) ॥ 3 Bh *yathāsthānam* ॥ 4 Pr °*sthite* ॥ Bh ins. *tena* after °*sthite* ॥ Bh *cōḍhata*° ॥ M °*śābhana* for °*rāsabhena* ॥ 6 ΨPrM *sa prāha* ॥ Bh °*pracālenena* ॥ 7 bhN °*prairddhā* ॥ 8 ΨP °*sthāturyaṃ iti* ॥ 9 In bh gloss over *kāśi* : *śāśa* ; N °*śvāsa* for *kāśi* ॥ Bh *canraṃ* ॥ 10 Pr *bhogodhyo*, corr. by cop. to *bhogūḥyo* ॥ ΨPrM *jūtaṃ* ॥ 11 bhNΨPrM *lādā* ; ABh with us. bhN °*gataṃ* for *gitam* ॥ BhHI °*śabdā*° for °*nūdā*° ॥ Pr *śaṃkhanānūdānāṃdi*, Ψ *śaṃkhanānūdānādi* (corr putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *śaṃkhanādānūnādi* ; M *śaṃkhanānradānādi* ॥ BhHI *naṃ* for *na* ॥ 12 M *kṣetrarakṣiḥ pūruṣā* ॥ N *baṃdhaṃ baṃdhaṃ ca*, Bh *vaṃdharavāṃdhai* °*vaṃ* ; M *baṃdha vadhaṃ ca* ॥ 13 M *tāva tribhṛtutasiṃtvā* ॥ NBh *prāha* ॥ M om. *bho* ॥ 14 Bh om. *na* ॥ bh *na śitarasaṃ*, corr. by corr. to *na gī*° ; N with the other MSS. ॥ Bh *gitam rasam na vedm* ॥ Bh *bhanas* ॥ 15 Pr *śarada*(*da* del. again by cop.)*dyotsnūhato* ; Bh *śaratyotsnūhate* ॥ 16 Pr *ṛṃṣati* ॥ bh *śroṭe*, N *śraute* ॥ Ψ *gītaḥjāṃkūrajā* ; as *jāṃ* looks very much like *śaṃ*, P writes *gītaśaṃkūrajā*, PrM *gītaśaṃkūrajā* ; N *gitam jāṃkūrajā* ; Bh *gītaśaṃkūrajā* ॥ 17 M *udasi* for *unnadasi* ॥ 18 N *rāsabhu āha* ॥ MBh *dhig* only once ॥ 19 M *gitu*, om. *na* ॥ All our MSS. incl. the Hamburg MSS. *śrūyatam* (only Bh : *śrūya*[new line]*yatam*) ॥ 20 bhNAΨPrM Hamb. MSS. (not Bh) *ekurṃṣati* ॥ 21 Bh *śtenakona*° for *ekona*° ॥ 22 Pr *sthānamtrayaṃ* ॥ Pr *āṅyūbhi*, Bh *ākārū* for *āṅyū* ॥ Bh *na* for *nava* ॥ 23 Ψ *varnā saṅgṛhṣati* ; the *r*-hook begins exactly on *ṣa* and ends on *ā*. Over *ṣa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *sa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an anusvāra. Hence P reads *varnā saṃdṛṣṣati*, *trṃṣati* also M ; cp. the Π-class above, p. 63, and vol. xi, Table II, no 11, 3 a-c. bh *carannāḥ sadṛṣṣati*, N *varnāḥ saṅgṛhṣati*, A *va*° *sadṛṣṣati* ॥ Bh *saṅgṛhṣat* for *saṅgṛhṣati* ॥ bhN *bhāyās*, M *bhāyās* for *bhāṣās* ॥ The copyist of bh first writes *smṛtaḥ* with double *daṇḍa* after it ; then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtaḥ*, corrects this to *smṛtām* ॥

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2 Bh *yutam* for *ṛtam* ॥ Between śloka 42 and 43, Bh inserts this half-śloka : *dhanyānāṃ jāyate karnṇe viśeṣāt śaradī sthite* ॥ 3 bh *nātyad*

gitatrāraṃ (or *gitatrāraṃ*), corr. by cop. to **gitakaraṃ*, N *nātyat gitakaraṃ*, ΨPPrM *nānyad gitatrāraṃ*, A with us; Bh Hamb. MSS. *prīyaṃ* for *varaṃ* || N *daṇḍāpi* [pi del. by cop.] m || M om. *api* || 4 In Bh, this line runs thus: *śukamāyuravāḥkūṭ tīyakṣaṃ jagāda rājanah* || 5 Bh om. *traṃ* || Bh *nivārayasi* || 6 Bh *ṛtīpūra°* for *ṛtūlāra°* || Pr jumps from the first *kṣetrapā* to the second *kṣetrapā*, l. 9, om. one of them and all between them || 8 Bh *tathā cānuṣṭe* || N *utkaṃṭhadharo* || Bh *tataḥ kṣetrasakākūrās tatśābalaṃ kṛtvā krodhāt* || 9 bhN *nīpudayaṃto* || Bh *pudayaṃto* || 10 Bh *dhūvātāḥ* || Bh *tūḍito* || 11 Bh *bhūmipṛṣṭena* || M *tataḥ*, om. *ca* || bhNΨPPr *sacchidrodūśalaṃ*, M *sachidrodūśanaṃ*, Bh *sacchidrolūkhalaṃ*, A *sacchidrudūśalaṃ*, Hamb. MSS. *sacchidrolūśalaṃ* || 12 Bh *jāti°*; M *svobhāragatavedanaḥ* for *svajātiśva°* || 14 Bh **kharāśānām* || 15 M om. *to na* || bhN *prajāra°* || 16 bhΨPPr *erōḥśalaṃ*, A *eva ulūśalaṃ* || Bh *tataś ca ṛtīm bhaṃktvā kaṃṭhasamaulūśam ādāya palū°*; Hamb. MSS. *tataś ca ṛtīm bhaṃktvā kaṃṭhasam ulūśalaṃ ādāya palū°* || 17 Bh *aśmāṃ nṛatave* || Pr *d* for *dūrād* || Bh *dūrattavāt tam avalokya idam uvāca* || 19 Bh only: *sāḥn mātula gite-nēti* || *tad bhavān a'pi*, &c., l. 22 || 21 After *iti*, ΨPPr ins. *kathā* || 6 || M om. *iti* and *kathā*, but has the figure 6 || 22 Bh *vicāryamāno* for *nivā°* || Bh om. *mayā* || After *sthitāḥ*, Bh ins. *iti paṇcāmī kathā*, III *iti kathā* 5 || 23 N *cakradharaḥ prāha*; Pr jumps from the first *āha* to the second *āha*, 273, 3, om. one of them and all between them || bh *atha* for *athavā* ||

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1 *mitrānām na karoti yaḥ* all our MSS. incl. A, HIBhh. Hence this reading is beyond any doubt that of Pūrṇabhadra as well as of both the H- and the σ-class of the *textus simplicior* || 2 ΨPMBh **kolikah* || 3 Bh *suvarṇnasiddha* || N *śarnasiddha prāha* || 5 bhN *maṇtharo* || ΨPPrBh *kolikah*, M *kolivah* || 6 Bh *patrakamamakāṣṭhāni* || 7 Bh *ādāra* for *ādāya* || Bh *prāptah* || Bh om. *ca* || bh *śūśipāpādapaṃ*, N *śūśipāpādapaṃ*, Pr *śūśipādapaṃ*, Bh *śūśipādapaṃ* || 8 N om. *drśtvā* || Bh *drśtvā 'cīm* [new page]-*cimtayāt* || Pr *drśyatī tena dānena kaṃṛbhūtyena pra°* || M *tadānena* || 9 bhNΨP *kartrbhūtena*, A *kartrbhūtena*, M *kartrbhūtena* for *kartitena*. Hamb. MSS. and Bh with us || M *bhūtanī* for *pra°* || M *kaṭakamamopa°* || 10 M *kugaram* || 11 bhN *mamāśramo* || 12 Bh *samudrajalakullolasparśaśatānīlāpyāyitāśvarāḥ* || 13 Bh *rasāmi* for *tīṣṭhāmi* || ΨPPrMBh *kolika* || N *kaulika prāha* || 14 M *aṃ* for *ahaṃ* || 15 Bh om. *mama* || bhPr *kuṭumbam* || Bh om. *iti* || Bh om. *śighraṃ* || 16 Pr *karttayīśyāmi*, N *korīśyāmi* || Pr *suṣṭas* || Bh transp.: *tustōham tava* || 17 Bh *rakṣa pūda-pam amuṃm iti* || ΨPPrMBh *kolika* || 18 Bh *tad* for *tarhi* || Pr *svamitra*, M *svāmītraṃ*, Bh *mitraṃ* || M *prstū*, ΨPPr *drśtvā* || 19 M *samāgacchati* ||

Bh transp.: *vyamtareṇa tathēti* || ΨPPrM *pratipannaṃ*, Bh *pratipranne* || ΨPPrBh *kolikaḥ* || 21 M *mama kaścikham anubhavāvaḥ*, &c., p. 274, l. 1. A stroke under *kha* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārthage* || 23 Bh *tat prārthaya rājyaṃ* || Bh ins. *ca* after *akam* || Pr *maṃtrā* ||

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2 ΨPPrMBh *kolika* || Pr *bharaty* for *bharaty* || M *eva* for *evam* || Bh om. *paraṃ* || 3 Bh *mītra* for *na hi*, inserting *na* before *yujyate* || Bh *samaṃ* for *saha* || Pr *yudyate* || 5 Bh *bhojanācchādan* || 6 M *bhūṣa-dyaṃ* || 7 M om. *tathā ca* || 8 Bh *kṛtā* || Pr *bālā* || 9 Bh *'pūdam* for *kūlam* || 10 Bh om. *kim ca* || 11 Bh *pradhanaḥ* || 13 Pr *kevala* || 14 M *śrasiato*, Bh *śa* [new line] *ta* for *śrasuto* || 15 N *kaulīkar*, ΨPPrBh *kolika*, M *kohela* || Pr *prśaiyā* || 16 Bh om. *tam* || Pr *satraṃ* for *satīraṃ* || Bh *piye* for *bhadre* || 17 N *yady asmākaṃ* for *adyā* || Bh *'smākaṃ adya*, M *'thūsmākaṃ* || Bh *ko 'pi* for *kaśca* || bh first writes *bhu* for *su*, which he corrects to *sa* by a vertical stroke beginning over the superior horizontal line of the akṣara. Hence the copyist of N's original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *samīkṣitaṃ* for *vāñchitaṃ* || 18 M *t* for *tat* || Pr *tā draṣṭum* || 19 Bh *mitraṃ* for *sukhr* || Bh *rājyaṃ* || Pr *prārthitām* || PrBh *so 'braut* ||

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1 Cop. of Bh corr. *ati*° into *iti*° || N *'paramparesāṃ*, Bh *'paratā* for *'paraśū* || M *apara nparā eṣā*, om. *m atikṣapara* || Bh *rājasthitiḥ* || 2 ΨPPrBh *'dvedhi* || Bh *'bhūādīnā* for *'bhūādīcīntā* || Bh *na kudīcīt*, om. *ap* || Bh *bhavaty* for *prayacchati* || 3 Bh *add. ca* after *tathā* || ΨP *bhūtarah* || 5 Pr *rājū* || 6 ΨPPrMBh *kolika* || 7 Pr *'braut*, om. *sā* || Bh *sā āha* || Bh *puttaṃ* || Bh om. *nityam eva* || N *nīhpādāyati*, M *nīhpādasi* || 8 M *'śūdhyaṃ*, Bh *sarvadīgarīśūdhīḥ* || Pr *'nya*, Bh *dṛitiyaṃ* for *'nyat* || 9 Bh *tena* for *yena* || Pr *puratā*, Bh om. *puratā* || M *yena du puratāprastāsa* || Bh *prstato 'pi ekaikaṃ* || Ψ *ca ekaikaṃ paṭaṃ*, the *anuvāra* being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca ekaikaṃ paṭaṃ* || 10 BhH om. *grahayayāḥ śūdhyaṭ dṛitiyayā mūlyena*; H om. the following akṣara *ī*; I *nirīśaś ca kṛtyā* for the gap and the following word || ΨP *śūdhyaṭ* || 11 Pr *kurvānah svajōtimulhye* || Bh *gacchati sukkena kālā* || 12 Bh *āha* || M om. *śūdhū pativrate* || Bh *śūdhū paturate śūdhū śūdhūktāṃ bha*° || N *sāktāṃ* for *sākhuktaṃ* || 13 Bh *nīśūtya* || Bh om. *atha* || ΨPPrBh *kolika*, M *ko* || 14 Bh *prārthayām āsa* || Pr *cakrire* || Bh ins. *me* after *yady* || 16 Pr *dṛīśrās* ||

Bh *caturbhujā ca saṃ*° || 17 Bh *gacchati* || Bh *laukai* || Bh om. *m iti* ||
 19 M *yasya nā svayaṃ* | *thajñete* || After *iti*, ΨPPrM ins. *kathā* || 7 if, Bh
ṣaṣṭi kathā || flourish || 20 Bh °*pśācīkayā grasto*; M °*śraddheyakadāviśā-*
vikāgrasto || 21 Bh *athavā* for *atha* || 23 Bh *saktubhīḥ* for *sa eva* ||
 Pr *pāṃdura syete* || Pr *somaśarmā putā* || 24 Bh *suvarṇasiddha* || Bh
cakradharaiḥ kathayati ||

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3 Bh *bhuktaśeṣai ka*° || Bh *pūritak* || Bh *tasya kalāśasya* for *taṃ ca ka*°;
 M *taṃ ca ka laṃbyaṃ tasyāṃdhastāt* || 4 Bh °*valaṃbitasyā*° || Bh om.
tasya || Pr *tasyā* °*stāt* || N *khaṭkām*, Bh *ṣaṣṭrām* for *khaṭvām* || M *sa | tata*
kedr | styā, Bh ins. *tam* before *eka*° || Pr *ekadrṣṭrū* || Bh *vilokayan* || 5
 Bh *pūrnno* || 6 Bh *bhavati* || 7 Bh *tatas teudham ajādvayaṃ grhīṣvāmī* ||
 bhNΨPPr *grhīṣye*; A with us || 8 N om. one *ṣaṇmāse* || Bh *ṣaṣṭe 2*
māsi || N *athāyūtham* || M *tuto ggābhīr* [misread for *gobhīr*], &c., l. 9,
 omitting °*jābhīr*, &c. || 10 Bh *maḥīṣyā ma*° || M *mahīrsarvadavā* for *mahīṣyo*
ma° *va*° || Bh *tutprasavāt* for *vadavā*° || 11 Bh *prasūtam* || Pr om. all
 between *bhaviṣyanti* and *tasyāham*, l. 14 || 12 Bh *karīṣyāmi* for *sampatyate* ||
 Bh *tataḥ*, om. *ca* || Bh *kaśat vipro mama* || 13 Bh *dāsyati* || Bh *tasyām*
pulro janayisyate || 14 Pr *nā* for *nāma* || Bh *karīṣye* || 15 Bh *jāte* || Bh
grhītvā ghoṭakucalathāyām uparīṣyā° || 17 Bh *samīpam āgamisyati* || 18
 Bh transp.: *kopāt vrāhmaṇam* || Pr *vrāhmaṇam*, with following *daṇḍa* || Bh
samabhidhāsyē for *abhidhāsyāmi* || 19 Bh °*yā madvacanam* || 20 NBh
 om. *tām*; but in N, the copyist deletes an *anusvāra* over *tā* of *tādayisyāmi* ||
 M *taddhyānyāvasāhitena*, Bh *dhyānā*° || 21 P °*prāhāras* || M *yam* for *yathā* ||
 N *ghaṭāṃtavarttibhīḥ* || 22 Bh *saktubhīḥ*, om. *ca* ||

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1 After *iti*, ΨPPrM ins. *kathā* || 8 ||, Bh *saptamī kathā* || flourish || ||
 3 BhHI *lauḷyaṃ* || ΨP *apekṣyate*, *y* being almost imperceptibly deleted in
 Ψ by a small stroke || 4 ΨPPr *caṇḍabdhūpatih*; but see l. 7 || 7 Bh
adhīṣṭāne for *nigare* || Bh *nṛpatih* || Ψ jumps from the first *kṛdārtham* to the
 second *kṛdārtham*, om. one of them and all between them; but cop. supplies
 the om. text in marg. || 8 Bh *asti* for *tiṣṭati* || Bh °*vānekaḥ bhakṣabhojanādibhīḥ* ||
 9 Bh *kṛdānārtham* || Bh *tiṣṭati* after *asti*, which has been deleted by cop. ||
 10 In bh gloss on *mahānase*: *rasoḥ* || bhN ins. *ca* before *pravīṣya* || 11
 Pr *bhakiyayati* || In bh gloss on *sūpakārū*: *supūra* || Bh om. *kūṣṭhādīkam*
agre || 12 Pr *paśyati* || Pr *tādayati* || 13 bhNAΨPPrM *taṃ* for *tut*;
 Bh (*tut*) and Hamb. MSS. with us, but cp. Introd. p. 32 || Bh *mesasūpakā-*
rānām || 14 M *śvādalaṃpage* 1, Bh *śvādulaṃpaṭo* || 15 Pr *mahākūpās ca*, Bh
mahāṃtikopās || BhHI *yathā āsannena* (I°*va* for *na*) *vastunā* || 16 Ψ om. *tad*

and the following words to *prajvalisyanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena*: *ubāḍu* || **17** M *ūrṇaprakāro yeṣāmeṣa eva* || In bh gloss on *ūrṇā*: *una* || Bh H *tad ūrṇāyāḥ pracuro*, I *tad ūrṇāyaṃ pracuro* for *ūrṇaprastaro* || Bh ins. *rahinā* after *svulpenūpi* || ΨP *prajvalisyati* || Bh *jvalisyati* || **18** Bh *tato* for *tad* || Bh om. *punar aśvakūṭyāṃ*, ins. *kūḍyāṃ* after **vartinyāṃ* || Pr *aśvakūḍyāṃ*; in bh gloss on *aśvakūṭyāṃ*: *ghoḍāra* || Pr *pravesyati* || **19** M *trunpūcnyati jva* || Bh om. *tato 'svā* || bhNAΨPPr *rahnulāgham*, M *rahnulāyam* || Bh ins. *aśvāḥ* after **dāham* || Bh *piāpyamti* || **20** M om. *etaḥ uktam yathā vānara* || Pr *eva* for *etaḥ* || In bh gloss on *vānaravaśayā* (!): *vānnarelateta* || **21** Bh *śāmyati* || **22** N om. *eram* || After *eram* Ψ ca, del. by cop. || After *provāca* Bh ins. *bho* ||

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1 Pr *yatra* for *yo 'tra* || **2** Bh *sa bhaviṣya saṃdigdham* || **5** Bh om. *tathā ca* || **6** bhNΨP (not Pr) *kalahāṃtyāni*, A *kalahāṃtāni*; BhHI *kalahāṃtāni* || Bh om. *ca* || **8** M *tāvaham* for *tāvāt grham* || BhHI *vayaṃ* for *vanam* || **9** bhNAΨPPrM *gacchāvah* || **10** ΨPPrM *tenu* for *te* || bhNΨPPrM *madulidhatam*; ABhIII with us || bhNAΨPPrM *ūcatuḥ* for *ūcuḥ* || **11** Bh *buddhvaikalyaṇam* || Bh *jītam* || N *yena tad* || Bh *yenētam vadasi* || **12** After *braviṣi*, N ins. *yenētam vādāmi* || Bh *srahastena dattāmṛta* || NMBh *bhaksā* || **13** N *kaṭattiktakūṣyāni*, om. *kaṣīya* and *ksūrāni* || Bh **tiktāmlakṣārāni* || Bh *vanaphalāni* || **14** Bh *bhaksīsyāmaḥ* || Bh *āha* for *provāca* || **15** N *yūtham* for *yūyam* || Bh om. *yūyam* and has *ni* for *na*. In the place of *yūyam* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākyā* by another hand || Bh *nitasya* || Bh *tasmād ūpata* || **16** Pr *pariyāma* || **17** M *kulakam* || ΨPPrM om. *svayaṃ* || Ψ *advaya-lokayīsyāmi*, *ya* being del. again by cop. || N *nālokaīsyāmi*, Bh *na vatobhayīsyāmi* || **19** Bh transposes the two lines of this stanza || ΨP *mantrac* for *mitram* || Bh *mitram ūpadam āgataṃ* || **20** For *s tātu*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulakṣayah* || **21** In the place of *sarvān pa* sa *yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || **22** N *nagare* for *gate* || Bh *'nyasminn ahaṇi* || Bh *mahānaram* || In bh gloss on *mahānase*: *rosode* || **23** M *pūpakārena*. In bh gloss on *sūpa*. *sūpāra* || Bh *yāvat sūdena tāḍanāya na kīṃcid āsūḍitaṃ* || Bh om. **dagdha*, N *ūrdhvajalīlāṃkṣitam* || **24** N *hataḥ* for *tālītaḥ*, om. *so 'pi tena tālītaḥ* || M om. *so 'pi tena tālītaḥ* || Bh om. *tālītaḥ sunn* ||

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1 bh *arddhajvalitaśarīrah*, corr. by cop. to *arddhajvaluccharīrah*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tenārd-*

dhajralitaśarīrah), the second one that of ΨPPrM || Bh *pratyāsannāyām* || bhN *lutiyām* (with gloss in bh: *ghodāra*) || 2 M *luṭhitas*, Bh *luṭhaṁtā* || ΨPPr ins. a second *tatva*, M *tasyām* before *trna*° || Bh om. 'pi || 3 Bh *kuṭyūṁtanubaddhā* || N *baddhā*, om. *ca na* || M *yoṭukā*. In bh gloss on *ghoṭakāḥ*: *ghodā* || After *ghoṭakāḥ*, Bh ins. *keci ghalitāḥ* || Bh *keci spha*, then a blank to *pu*° excl., filled in (by a later hand?) with *ṭitasantrā* || 4 N *āpantūḥ* (read *āpannūḥ*) for *gatūḥ* || M *gatū ṭayitā* 'riddhadagḍhaśarīrā || Bh *kēṇ* for *keci ca* || Bh *coṭayitā* || 5 Bh om. *janam* || M *vyākulaṁ* *rahas* || 6 Bh *sarvāmāṇam* || In bh gloss on *cikitsakūḥ*: *dhāraka* || 7 Bh *bho ucyatūṁ* || ΨP *aśūnām etesām* || M *kaśculyahopaśūstrāṇi* || Bh om. *etesām kaścū* || N 'śamanopāyāḥ, Bh *rahudāho*° || 8 Bh *saṁcitya* || M *saṁcitya pro kūm apratisaye* || 10 bh *raśayānyānām* || N 'samudbhavaḥ, Bh 'samutthitā || 11 Bh *yathā* for *iyathā*, HI a correction of this mistake: *tathā* || M *tuāsem* || Bh *āyati* || 12 Bh *yārad ete prāk na bhaviṣyanti* || bh *roge* for *rogena*, N *āgafena* for *rogena te na* || 13 Bh *tad ākarmya* for *tac chritā* || Bh *vānarānām radham* || 14 Bh *te sarve* || P *yūthaparī*, NBh *yūthaparī* || Bh om. *na* || 15 Bh *srayam nastarān*, with *dr* add over the line between *na* and *sṭa*, for *sāksād dādarā* || N om. *tu*, Bh *ca* for *tu* || Pr *seha* || 16 Bh om. *yatuh* || 17 Bh *dharṣanā* || Pr *mutrayed*, N *dharṣayed* for *marṣayed* || Bh *gas tu* for *yo 'tra* || Bh *parimirmitam* || 18 bh *satyād* for *bhayād* || N transp.: *lobhād vā* || 19 Bh *kracit* || 20 Here all our MSS. 'khaṁda° || Pr *ta* for *tatra* || N *yāval lokayati* (om. *nipunatayā*) || 22 NBh *nirgacchati* for *ni° iti* || Pr *cīṇḍayā su nū°* || 23 Pr om. *t pa* || 24 Bh *jalamāḍhye* for *tanmadhyād* || N 'lūlamkṛto for 'lūlamkṛtakunṭho ||

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1 N *rākṣasas*, om. *niskramya* || Bh *provāca* for *tam uvāca* || N *yātra* || 2 N *tad* for *taṁ* || Bh *bhaksayāmi*, om. *iti* || NM *tad anyo* || 4 Bh *kṛyatām* || N *bhaksane sariras* for *bhaksanacaktis* || 6 N *badyānā*, M *brāhmatuh* || N *śrīśrīlo* for *śrīgālo* || N *mā* || Bh *vānara āha* || 7 bh *sahāśyāṁtam*, Bh *sahāśthyāṁtam*, N *sahātyāṁta*, PrM *sahātyāṁtam* || Bh om. *me* || 8 M *pracchasi* || ΨP *tac chaparūāram* || M *api taṁ* [added over the line] *vāra* [both akṣaras struck out again] | *kaprapaṇṇa lobhayitvā sarasā* || Bh *nrpatim* || 9 Bh *sarūh* || Pr *rākṣas* || Bh *ratnamālābhūṣitakamṭhas tan nagaram āśīdya vrkṣa°* || 11 M 'prasādesu || 13 N *sūryam a śivasūrate* || 14 NBh *vānara āha* || N *kasmimścū* for *katracid* || M *aranya* || 15 Bh *suguptanagaram*, corr. to *suguptanaram* || NM *varena*, om. *sūrya°* || NBh ins. *praviśya* before *nimajjati* || M *dhanāprasādād* || M *nīhkrīṁyati* || 18 N *yūtham te* for *yūthapate* || N om. *esu*, Bh transp. *esa* and *pratyakṣatayā* || 19 M om. *matku°*, but supplies it in the next line in this corrupt form:

māsakum̐thasthituyā || 20 BhHI ko 'pi for kam api || N anam̐ for yena || 21 ΨP etat śrutvā || N nṛpatir āha || N yad for yady || 22 N āgamisyāmi for eśyāmi; Bh samāgamisyāmi for svayam eśyāmi || N prabhūtaratnamūlāḥ || Pr sadyam̐te for sampadyam̐te || 23 Bh kapir āha || N tad for etad ||

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1 N rājya for rājñā || N sotsaṅgam || bhN atha for athavā || 3 P rūdhā || After api, N ins. between the second and the third pāda of stanza 61: *tr̥ṣṇe devi namas tubhyaṃ gayā vittānritū api* || 1 || 4 Bh akṛtye 'pi for akṛtyeṣu || N nyujyam̐te || bhΨPPrMBh bhramyam̐te, AN bhrām̐yate; Hamb. MSS. with us || N sugam̐sv api, A dugam̐sv api || 7 In the place of this line, ΨPPrM have 6 pūdas: *lakṣādhipas tathā koṣṭiṃ* [M koṣṭi] *koṭirān rājyam icchatī* || 48 *rājyayuktas tathā svarggaṃ* [P svargga] *svarggād aimdratīam* [M ulratram] *icchatī* || *imdratīepi hi samprāpte yadrechū na* (P n for na) *niarttate* (Pr °ti for °te) || 49 || 8 M om. jīryan̐ti of pāda 2 || 9 In Ψ 510 of śrotre is somewhat illegible; P netre for śrotre || Bh tran̐kū tu, H tran̐ kūpi, I tran̐au kūpi || N tarunāyate for tu na jīryati || Bh om. atra after deva and inserts it after sūrye || 12 BhHI deva ekū° for yenaikū° || 14 BhH ratnamūlāḥ || M sarvalokā || Pr prakṣitāś || 15 NBh om. ca before tena || Bh om. iti || 16 N jumps from the first urūca to the second urūca (l. 18), om. one of them and all between them || 17 M om. kim iti ciraya || Bh yūthādhipate || Bh transp.: *me eryanaś* (!) *cirayati* || 18 Bh °nr̥pate || N rākṣasenu salile bhā° || 19 M °sulivasthona || N soptam̐ || N °hūraṇottkena bhā° || 20 NBh ins. moyā after nūdhitam̐ || ΨPPrM sūm̐lī matvā; Hamb. MSS. and Bh with us || 21 N na for nātra || 22 N siphate, PrBh hūpsate || Bh pratihūpsatam̐ || 23 Bh transp.: *tatra doṣaṃ na* || M vāt(a?) for tatra || N om. yo || P om. duṣṭe || N samācureṭ || 24 N tatas for tat || M sama, N samam̐ for mama || N bhavati for tara | iti ||

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1 Pr śokūrin̐ta || N kośādhiṣṭak, putting this after traritatpadam̐ || bhNΨPPr yathājātam̐; ABh with us || Pr pratim̐v̐ta, ΨP pratim̐v̐tya || 2 ΨPM sūv̐tto, Pr sūv̐tto, for sūv̐tto || 3 M lānam̐dam for sū° || 4 N hataśatruḥ, Bh hataśatruṃ, H hataḥ śatruṃ, I hataḥ śatru || 5 Bh vihitam̐ for bhavati || N vūnaraḥ || 6 BhHI om. ato 'ham̐ bharimi || Bh kāryam̐ ityūdi for karma, iti || Bh adds aṣṭam̐ kathā, ΨPPrM kathā || 9 || 7 Bh bho bho || N tām for mīm; Bh om. mīm || 8 N om. jīryani || 10 M tyaktvāpadam̐ || 11 M om. pāpena || N narakam̐ || 12 Bh suvarṇa-siddha āha || N śaktim̐gās, Bh śaktisaktas || 13 Bh etat̐a for etac ca || ΨP manuyānām̐ a° || 14 Bh om. ca after nāsti || N kācid || 15 Bh

om. *tara* || N °bhrameṇa vedanayā || 16 bhNAΨPPrM *yadi* for *yad*;
BhHI *yat* || N *ita srasthānam* || Bh om. *apy asmākam apy* || 17 N om.
'*yaṃ*, having a deleted *yo* before *anartho* || NPMBh *athavā* for *atha* || 19
N *vānarak* || 20 M 'sī for 'sī || N *grhito siddhikūlena* || N *palāti* || 21
NΨPPrM *cakradharaḥ prāha*; Hamb. MSS. and Bh with bh ||

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2 Bh *adhiṣṭhāne* for *pure* || M *bhadrasenāma* || 3 Bh *ratnāvati* for *ratna-*
vati || N om. *hartuṃ* and the following words to *hartuṃ* (excl.), l. 8 || 5
Bh *suratā*° for *tatsuratā*° || 6 N *avasthānam paṃkajavarādhīr* || M
'*ṇirādīr* || 7 N *ātmanas* || 8 N *sakhi paścād ikā*° || 9 N *grhakop-*
for *yaṃ*; Bh om. '*yaṃ*; P om. all between *rākṣaso* and *vyacintayat*, l. 10 ||
N om. *kimcid* || 10 N °*vidhātum* || 11 Pr *tathā 'thyah*, N *taḍnyah* ||
12 M *hātum* for *hartuṃ* || M *na śaktoti* || N om. *tat* || 13 Bh *aśvarūpaṃ* ||
N *aśvarūpaṃ kṛtvāśvarūpamadhyaṣtho* || Bh *kṛtvā madhyastho*, H *kṛtvā madhyā-*
sthām, I *kṛtvā madhyasthām* || PrBh *nirīkṣye* || M om. *kimrūpaḥ* || N
kimprabhāṣaḥ || NBh om. *śah* || 15 Pr *nīśamaye* || N *r aśvāgāre* for
grhe || 16 N om. *taṃ* || N *rākṣasāśvabharataram* || 17 NBh
avalokya for *drṣtvā* || In bh gloss on *khalīnam*: *cokaḍu* || ΨPPrM *mukhe*,
om. *tan*. Hamb. MSS. and Bh with bhN || N *samāruṣṭah*; then again the
same sentence with the readings *rākṣasāśvum* and *samāruḍhah* || 18 Bh
om. *nūnam* || N *eva* for *ena* || N *tuṣṭaṃ* || 19 Pr *ko*, N *kośchān* for *kopān* ||
M *abhūgutaḥ* || 20 N *vicintayat* || M *cintayan aśo* || ΨPPrM 'śvāpaha-
rakena || N *sāsvātena* for *kaśā*° || 21 Bh ins. *taṃ* after *gatvā*, omitting it
before *sthīri*° || Bh *khalīnākaraṇāt* || 22 N om. *tad* || N *tat* for *tadā* ||
23 bhNAΨPPrM *vegātivegaṃ*. Hamburg MSS. *vegāt vegam*, which was
also the reading of some MS. previous to Bh, which has *vegāt gavagaṃ* for
vegāt vegam, Simpl. h and Bühler *vegād vegataram*. See above, p. 35 ||

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1 bh *tathā ca ganitā*°, Bh *tajyathā aganitā*° for *tathādvaganitā*°; N *tathāganita-*
khalīnākaraṇavākhyāt | *cauraś* || M *vairas* for *cauraś* || 2 Bh *anena aśva*° for
etenāśva° || 3 N *pālaṃ* || 4 Bh *tadā*° for *tatrā*° || 5 Pr *cintayati i*° ||
Bh 'śvarūpo *rākṣaso* || 6 M *varropi* || Pr *vaṣṭaprahāram* || 7 NBh ins.
tau after *api* || 9 ΨPPrM *vane* for *vaṣe*, but in Ψ corr. to *vaṣe*, the inferior
part of the vertical *n*-stroke being effaced, but still well visible, so that *ṭe*
could possibly be read as *ṭhe*. The copyists of P and of the original of
M evidently thought the original *akṣara* to be *ṭhe*, corrected subsequently
to *ne* || 10 M *naśamtuṃ* || N om. *bhoḥ* || N *eva* || N *kilaka*° for *alika*° ||
11 N *praṇasyati* || bhΨPMBh Hamb. MSS. *bhākṣṛyaṃ*; PrA with us ||

N *bhaksyeyam mānuṣas* || ΨN *bhaksatām*, in Ψ corr. to our reading || 12
 Bh *svam rūpam* || N *skhalitagati nīrtitah*, BhHI *skhalitagatir* (H om. *r*)
nīrtitah || 13 Bh *upary upari vānurasya* || 14 N *laṅgbāyamānā* || 15
 Bh ins. *taṃ* after 'pi || Bh *rākṣasūl apy adhikam*, N *bhākṣastābhyadhikam* ||
 16 Pr *ayuktavān* for *apy u* || Bh om. *apy* || N *nīramtarā*, Bh om. *nītarām* ||
 M *nāmīltanayātā rdamtān* || 17 bhBh *nīpīḍayan*, NΨPPr Hamb. MSS.
nīpīḍayan, M *nīpīḍudrayan* || Pr *tiyati* for *tiṣṭhati* || Pr *ta* for *taṃ* || 18
 N *tathāsvarūpam*, Bh *tathāvastham* || NΨPPrM om. *enam* || 19 In the
 place of this śloka, Bh has only: *yādṛśi badunacchūyēti*, adding: *navamī*
kathā || N *drṣṭyāte* || N *vānarah* || 20 N *grhitepi hīkālenu* || After
 this śloka ΨPPr add. 10 *kathēti* || || 21 M om. all between *punar* and
atra next line || 22 Bh *gacchāmi* for *anu* || N *ava* for *atra* || M °*malam*
 for °*phalam* || 23 N *cakradharaḥ prāha* || Bh *bho kīranam* || N *trakū-*
raṇam || N *tayor* for *nayo*; M *nayo 'ta vayo vū*; Bh *nayo 'py anayo jūyate* ||
daivavaśāt || sū° || 24 M *devavaśā* || Pr *trnam* for *nṛnām* || Bh *nṛpā-*
tiṣṭati; NPPr (not Ψ) *upatiṣṭati*, in Pr corr. to °*te* ||

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1 ΨPPrMBh *tristānī* [ΨP *stristānī*, Pr *stristārī*] *rājakanyakā*; Hamb. MS.
 H with bhN (our text), I with the other MSS. || 2 Bh *yāmīti* || 3
 ΨPPrM *svannasuddha* || N *piāha* || 5 M *madhuraṃ* for *madhupuraṃ* ||
 N *tasya* for *tatra* || 6 Bh *alhu* for *tasya*, inserting *tasya* after *kadācit* || M
kadāci stānī kanā || ΨP *stristānī* || 7 ΨPPrM *jñāti śrutvā ca* for *śrutvā* ||
 8 ΨPr (not P), N *ayam* || Pr *ya* for *yathā* || Bh *kaścid eva nu* || After
chrutvā, N inserts the stanza: *yah satatam pariṣrehati | śroti satatam vā-*
kyam avadhāryati | tasya divākarakīraṇe nilanīm vīrarddhate | prajā || 9 bh
āha || N *etat jñāyate* || Bh *nyājjam* (for *nyāyyam*, and this a blunder for
anyāyyam) for *jñāyata* || N *niṣṭaharī* || 10 NΨPPr *stristānī* || N
rājakanyā || Pr *vrahmanāt*, N *brāhmanān* || Bh transp.: *āhūya vrahmanāh* ||
 Pr *prahryyā* || 11 PrBh om. *yatah*, but Pr *cah* for *ca* || 12 Pr *prṣṭa-*
kenu || 13 Bh *rākṣasena gr°* || N *trastān* for *praśnān* || ΨP *purūh*, with
 2 after the stanza || 16 N *kasmimścūl* || Pr *kutraci ranje* || N *camḍa-*
śarmā, M *camḍrakarmā* || Bh om. *nāma* || Bh ins. *tu* after *ekadū* || ΨPPrM
 ins. *ca* after *tena* || 17 Bh *viprah* for *brāhmanah* || After *brāhmanah*,
 N inserts the śloka *aṃdhakah kubjakaś caṣṭu tristānī rājakanyakā | te trayo*
nyāyatah siddhāḥ sūnukūle vulhātari || 1. This is a variant of stanza 69 || N
samāhitah || 18 N *bhayatrastam* for *bha° tam* || 19 N *kamalodarasau-*
darau, PrM *kamalodarasaudarau*; Bh *kamalakomala* || 20 N *kathaya*, Pr
kathayam for *katham* || Bh om. *bhavataḥ* || 21 N *rākṣasa prāha* || N
arddhodvanam || Bh *na-hi arddhōdite 'ham kadāpi bhramiṃ padbhyāṃ spr°*, HI:

na hi arddhoditēham kudāpi [I ta° for ka°] bhūmim padbhyaṃ aprāa [I adds m]-
mi, Pr a for api || 22 Bh om. me || N brāhmaṇa, om. 'py || Bh mokṣa-
syōpāyaṃ ||

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1 N tena for tato || N rakṣasādbhikṣitaṃ || MBh om. bhoḥ || 2 ΨPM
devatīrcanaṃ || N surasū || 3 M ta for tāvat || Bh om. trayā || N
nātaḥsthāt || 4 After tathānusthite, gloss. of bh ins. rākṣase || Bh ins. eṣa
before devatīrcana° (sic Bh) || NBh eva for eṣa || 5 Pr bhakṣayati || N
drutaṃ, Bh sutīraṃ for drutataraṃ || M tata drutaṃraṃ gatvā drutaraṃ
gacchāmi || bh anudhānapādo, Pr anudhānapādan, Bh anuddhatapādo, H
amuddhatapādan, I amuddhatapādo || 6 NBh mama for me || Bh ins. pi
after rūksaso || 7 Bh prṣṭato, om. tat || 8 After itī, ΨPPRM add.
kathā || 12 ||, Bh dakamī kathā || flourish || 9 bh ins. tad after tasya ||
Bh itacam || Bh ākarṇya || Bh viprā for brāhmanāḥ || 10 ΨPPR bho
vrāhmanāḥ strīstani || Bh mama || 11 Bh vā na hi for na vā || M to for
te || Bh te āvā || 12 ΨPPRM om. the first vā || M ca for the second
vā || Pr sah for sū || Bh kanyātra sū || 13 Bh bhaved bhartur īnāsāya ||
Pr dīnāsāya || Pr nīdhānāya || ΨPPRM vā for ca || 14 Pr trayā for yā ||
N yūmti || 15 N ins. ca after pīlaraṃ || N om. sū || Pr sādabhutaṃ for
sū drutaṃ || N nāga || Bh śāpayaḥ || 16 N meṣa for deṣa || Bh yaḥ
for yadī || 17 N tatas for tat || Bh om. tat || N dāttī || N nyojayi-
tāyēti, Bh nyojayitāyēti || 18 N kāladvaya° || N transp.: bhavati kṛtā ||
Bh lokadvaya° || Bh na for kṛtā || N om. tad || 19 N paṭaghoranam
āropayām āsu; Bh ākārayat for ājñā° || 20 Bh yaḥ ko pi for aho ||
NΨP (not Pr) strīstaniṃ || Pr rājñā || bh rājakanyakām || Bh kanyām for
rājā° || Bh om. yaḥ before pari° || 21 N kuroti || Bh dehāt prarāṣayati ||
N evaṃ ghoṣanīyām || 22 Bh prabhūkuḥ kālōtītaḥ || NBh om. ca || Bh
udruhate || 23 Bh guptasthānasthitā, N guptasthānaṃ sthitā, ΨPPRM gupta-
sthānaṃ sthā° || bh yauvanam abhimukhi || M sūjyāne, N jayāne || M sthi for
'stī || N om. ca ||

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1 N yastīgrāhikuyas || M yastīgrāhi || Bh kubjakuh || N tistatī sahāyāḥ ||
NBh paṭahūśabdām || N tamprayete, Bh mamprayataḥ || M syukṣyate, Bh
prchayate || Bh om. paṭahuh || 2 Bh yataḥ for yadī || M kanyastā, Bh kanyā ||
3 Bh gacchati for vījayati || Bh kanyā° for kanyakā° || 4 Pr tatā ca for tad aśya ||
N dārudrotā || N paryampto; Bh dārudrotthanya keśasya (!) pa° || 6 Bh lādya ||
7 Pr prānāḥ tamkaḥ || In bh, °tamkaḥ has been corrected by corr. into °jaṃgaḥ ||
M prāṇonāṃgapaṇana° || N vīlāsi, Bh vīlāsāḥ || 8 bh surugurunatīḥ, corr.

bhN, ΨPPRM; Simpl.Bh

by cop. to *suragurunatāḥ*; M *guru*°, om. *sura* ॥ 10 N °*tvā amdhakena* ॥ NBh om. *āha ca* ॥ 11 N *rājaputraiḥ* ॥ Pr *rājñam* for *rājñe* ॥ 12 N *devapramāṇam* ॥ Bh *rājā āha* ॥ N om. *bhoḥ* ॥ 14 bh PPrM *kuṣṭo*, N *kubjo*, A *kuṣṭa*. Cop. of bh deletes o—writing कुष्ठ—without another correction. In Pr *kuṣṭo* has been corr. by cop. from *kuṣṭi*, Bh *kuṣṭi*; PPr *vāṁtyajo*, A *nāṁtyajo*, M *vāṁtyajyo*, all these MSS. om. *pya* ॥ bhN *vān* for *vāpy* ॥ 15 N *śalakṣa* ॥ N *viśeṣataḥ* ॥ 16 N *rājādekūṁtaram*; Bh *rājājñayā* for *rā*° *eva* ॥ After *eva*, Ψ breaks off ॥ M *puruṣair* for *rāja*° ॥ N *gatvā* for *nītvā* ॥ 17 Bh om. *tristāni* ॥ 18 N *yānapānam*, Bh *yānapātre* ॥ N ins. *sa kaivarthā* for *kai*° ॥ N om. *bhoḥ* ॥ 19 After *adhīṣṭhāne*, Bh *trayo*° *pi mokṣayā* for *sa*° *'yam a° dhā*° ॥ N *gatvā* for *nītvā* ॥ M *ādhyo* for *andho* ॥ 20 After *nusṭhite* Bh: *te grhaṁ mūlyendūya*, &c., l. 21 ॥ M *āsūdyā* for *āsūdyā* ॥ 21 P *adhāḥ* for *andhāḥ* ॥ 22 Bh *kūyakah* ॥ 23 PPr *stristāni* ॥ bh *sa*, corr. to *saha* by corr. ॥ Pr *vilagnāḥ*, PM *vilagnā* for *inaṣṭā* ॥ NBh om. *ca* ॥ 24 M *dyam* for *gady ayaṁ* ॥

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1 Pr *kāle* ॥ Pr *na yātāḥ* for *nayārah* ॥ N transp.: *yena viśam* ॥ N om. *tad* ॥ 2 Bh *yena tathā amuṁ*, *thū a* being written by a later hand on some effaced akṣara ॥ *mṛta* (for *mṛtaḥ*) written in bh by corr. on a blank left free by cop. ॥ 3 Bh *tam ādūya* ॥ M *pradrṣṭamanāḥ* ॥ Bh *grhaṁ* ॥ 4 Bh *āgatya* ॥ N *m* for *tām* ॥ M *labdhvā* for *labdho* ॥ *hrasasarpak* | *tad enaṁ* written in bh by corr. on a blank left free by cop. ॥ 5 M °*vasubhiḥ* ॥ Bh *gatanetrāya* ॥ 6 N *kathayi*, Bh *misena* for *kathayitvā* ॥ Bh *prayaccha* ॥ bh *saṁ*; then *prayaccha* | *yena drāk*, written by corr. on a blank left free by cop., who continues *g vipadya* (corr. adds *ta*) *iti* ॥ 7 N *hrdamārggaṁ* ॥ bh *pratiṣṭhitāḥ*, NBh *pruṣṭhitāḥ* for *prati pra*° ॥ N *sopi tam kr*° ॥ 8 bh *khaṁdīkṛtya* . . . *svasthūyāṁ*, the blank being filled in by corr. with *sarvaṁ* ॥ Bh *sthūlyāṁ*, omitting *śataḥ* ॥ N *cullimustakam* ॥ 9 N *svagrhaṁ*, Bh *eva* for *svayaṁ* ॥ bh °*vyākūlitayā*, N *grhavyūpārūlatayā* ॥ Pr *prāśāyam*, om. *sa* ॥ Pr *īdam* for *īdam* ॥ 10 N *tardhīṣṭin* ॥ Bh *matyān āniya*, °*n ā*° being written as one syllable and *īrāmu* being added under *nā* ॥ N *pacati* ॥ 11 M *a* for *ahaṁ* ॥ N *grhavyūpārātaṁ* ॥ Bh *bharān* for *tiṁ* ॥ 12 N om. *darim* ॥ N° *pracalaya*, Bh *pracalayatu* ॥ Bh *hrṣṭamanāḥ* ॥ 13 PPr *sprkvaṇi*, M *syrkka-niṁ*. Gloss. in bh: *jibhekoḍa(?)cāṣeche* ॥ Bh *pralūhan* ॥ N om. *darim* ॥ Bh *darim ādūya tām* ॥ N *samādūya* ॥ N *tāvat* for *tām* ॥ Bh *cālayitum ārabdhaḥ* ॥ P *prayālayitum*, N *pracalayitum* ॥ 14 N *ārūdhbaḥ* ॥ Bh *tām aṭha cālayito* ॥ N *pracalayato* ॥ Bh *viṣagarbhena bhāpennā* ॥ 15 Bh *maṁḍa-maṁḍam* for *śanaḥ śa*° ॥ bhM *agalata*, Hamb. MSS. and PPr. . . . *th us* ॥ N *agamat*; Bh *aga*[hole]*t*; A *amalatū*, a misreading for *agalata* with following *daṇḍa* ॥ N *ava* for *eva* ॥ N ins. *kṣanaṁ* after *guṇaṁ* ॥ 16 N *manvamāno*

vā vī° In bh gloss on *bāṣpa*°: *bāṣka* || Bh *vāppagrahaṇam* || PrN *apṛṣṭa-dṛṣṭir* || 17 P *paśupantī* for *paśyati* || N *śhālyamadhya* || Bh transp.: *kevalāni kṛṣṇa*° || 18 N om. *tato* and the following words to *tat* (l. 19) excl. || Bh *tato 'cintayāt* || P *maśyūmisam*, Bh *maśyamāṇam* || 19 Bh *tan na jānāmi trīṣṭanyās ce' idam samyak kṛṇvā* || 20 N *trīṣṭanyās*, Pr *strīṣṭa-nyās* || 21 N *madvūprāyuka upakrāmāyemaṃ* || Bh *madvadhya prakramo* || N *athānyasya* || NBh om. *vā* || 22 Bh om. *sa*; PPrM *saṃ* for *sa* || N *nigrahayan*, Bh *gopāyan* for *niḡḡhayan* || 23 N *āṇḍya cūmbanādībhiḥ* ||

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1 NBh *apaśyat* || Bh ins. *anurīkṣyamānu va* before *samīpaṃ* || 2 N *śarīrabalaṃ samīkṣya manta*° || Bh *°rīhyā... ślakoparī pari*°. A later hand writes *śasya* on the blank, where one akṣara has been worn off || Pr *°sīmārthyās tanmastakoparī* || 3 bhPrA *paribhramya*, P *paribhrammya*, M *bhramya* || N *ca* for *taṃ*; PPrBh om. *taṃ* || M *tīṣṭanīṃ hrdaye*, Bh *trīṣṭanīhrdayasya* || N *atīdayāt* || bhPPrA *kubjakuśarīṇe pra*° || 4 bh *trīṣṭiyāḥ stano* || Bh (later hand writing on some effaced akṣara) *ti* for *°ntaḥ* || Bh *prṣṭadeśe ca stanaśparśāt kubjāḥ saralātāṃ galah*; N *prṣṭadeśe ca stana-sprṣṭāt* || PPrM *prṣṭapradeśāḥ stana*°, but in Pr, *h* added over the line by cop. || N *kubjāḥ*, PPrM *kubjukasya* || 5 NPPrMBh *saralātāṃ*; but Hamburg MSS. with bh || 6 PPr *kubjakuśaśūcīti* || PPrM add *kathā*, 11, Bh *ekādūśamī kathā* || N *śvarasasiddhāḥ* || 7 NBh *uktāṃ* for *abhihītaṃ* || N *darvākūlatayā*; Pr *derā*° || 8 N *āpadyate* || 9 *tyājyo* has been lost in Bh by a hole, after which the MS. has *ḥ* ||; Pr *tyājyo* for *tyājyāḥ* || NBh *madvūkyam* || Bh *akurvato* || 10 bhPPrM *śvarṇa*(Pr *°rṇa*° for *°rṇa*°) *siddha*(new line in bh)m *anuyāya*. ANBh with us, but in Bh *taṃ* and part of *nu* worn off || 11 PBh *nīrtuk* (Bh om. *ḥ*) for *prati*° || bh flourish before *iti* || N om. *iti* || After *iti*, Bh ins. *diādūśamī kathā* || 12 A *samātha* for *samāptaṃ* || In Bh, *par* worn off || bhA *aparīkṣākūritā* || NBh *aparīkṣitakūritvaṃ* || PM *ādyaḥ ślokaḥ* || 13 In the place of this śloka N has only *kudrṣṭaṃ kuparijñātam iti*, Bh *kudrṣṭaṃ kuparijñātaṃ cēti* || Bh om. the rest of the text. In its place N has: *samūptoyaṃ graṃthah* || || *iti śrīmaṇuśarmavi[ffā]racītaṃ paṇcūkhyānaṃ samāptaṃ* || As to the copyists' colophons of N and Bh, cp. the end of the 'Variants' || A has all the stanzas of the prasasti, I give all its readings. A *kudrṣṭam* || 14 A *ta bhārena* || After *krtaṃ*, PPrM ins. *evaṃ kathā 77 śūktāni ca* || 646 || A 119 for 5 || 15 bhPPr *paṇcatamtrāparanūparanūmakam*; A with us || 16 A *'yuktāṃ* || M *viṣṇu*°, om. *śrī* || 17 M *parakārah* || A *joyeta* || 18 PPrM om. all between stanzas 1 and 7 || 26 bh *°prabhu*° for *°prabha*° || A *°camdraprabha*, then an unfinished *pta*, then *śūrirīḍhaḥ* ||

From 289, 12 bhN,A,PPrM; simpl. Bh

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1 A *kkacana* || A °*bhogi* for °*yogi* || 2 bhA *samasti vi°* || 3 A *rohini°* for *manmatha°*, and °*visesasya* || 4 bh *lakṣma*, A *lakṣmīh* || 7 bh °*madū* for °*padū*; A with us || 8 In the place of *siktā mayū*, bh has a blank filled in by corr. with *saṃprāpya bhū*, and *mi* written on the superior margin || 9 A *paṭ* for *sat* || In P, *tūni ca* and part of *grāṃ* are lost by a hole || 10 Pr *ganita* || M *ślokaśaṃkhyā* 3 || 11 Stanza 8 is missing in bhPPrM || In A this line runs thus: *caṃḍramunibānacāṃdre varṣe kārtti-kasitadvitīyūyam*, our text gives the reading of $\Pi^1\Pi^2\Pi^3$ ($\Pi^2\Pi^3$ °*vāna°* for °*bāna°*; $\Pi^1\Pi^2\Pi^3$ °*vaṃsu*) || 12 $\Pi^1\Pi^2\Pi^3$ om. °*dhiṣṭhito*, reading *vudhaiḥ*. Between *pratiṣṭhito* and *rudhaiḥ* Π^2 ins. *trāṭa śāstram itī su* ||

The COPYISTS' COLOPHONS of our MSS. run thus:—bh: *iti pañcamam ākhyānakam samūptam* || flourish || || *saṃrat 1468 varṣe mūrggaśirṣamāse śukla-pakṣe dvīdaśi dine adyēha śrīVīramagrāme mahānāyādhīrājaśrīKāhṇadadevavya-garājye amātyaMahāṃsalasūpratipattau SatyapurayānātyoVā*(corrected from *Joṣi*, and with an *ṛ* inserted before *vā*)*ḥyanārddanasya bhṛātṛJoṣihurudevasya vinodīya śrīGaulājīnātyaMahāṃkesaravātaMahāṃgopālena pañcākhyanakam nāma nītiśā-stram lilikhe* || flourish || *iti pañcākhyanakam nītiśāstram samūptam* || flourish || || *śivam astu sarvajagatu* || || *lekhakapāṭhakayoh śivam* || flourish || *yāval lavaṇa-samudro yūvan nakṣatramāṃdīto meruḥ* | *yūvac caṃdrādityaṃ tūvad idam pustakam jayatu* || 1 || || flourish || || || N: *saṃrat 1855 varṣe śūke 1720 pravartta-māne karttika śu[śu corr. by cop. to va]di 8 guraṇ lipi śubham* | *Mahāṃdhapu-ranirāsinā śrīGaulājīnātyayuddave Kūśināthātmapāṭharināṃdhakhyena liṣitoyam* [corr. by cop. to *liṣitam*] *śubham* | *aparam pustakam vīksya śodhanīyam sadā budhaiḥ* | *hīnādhikair svarair varṇair asmīkam dūṣanam na hi* | 1 | *trīṇy āhur avadānāni gūvaḥ prīhṛī sarasvatī* | *narakād uddharāṃty ete japarūpanadohanāt* | 2 | *svārtham parārtham ca likhitōyam grāṃthah* || || śrī || ||; A: *iti pañcākhyanam samap-tam* || *Śivasūṃdārena likhitam* || *saṃrat 1574 varṣe āṣoradi 9 sukṛe* || P: *yūdr-sam pustake drṣṭam* | *tūdrsam liksitam mayū* | *yadī śuddham aśuddham vā mama doṣo na dīyate* || 3 *bhagnapṛstīkaṭṭgrūā* | *buddhadṛṣṭir adhomukham* | *kusṭena likṣi-tam śāstram* | *yatnena paripālyet* || 4 || *saṃrat 1537 varṣe prathama āśūddharadi 1 bhauṃe pustikā lakṣitam* || *śubham bhavatu* || *prathame kathā 29* || *dvitīye 7* || *trītiye 15* || *caturthe 12* || *pañcame 12* || *evam kūrā kathā 75* || flourish || *prathame śūktā 388* || *dvitīye śūktā 84* || *trītiye śūktā 67* || *caturthe śūktā 51* || *pañcame śūktā 56* *evam kūrā śūktā 646* || flourish || *śubham bhavatu* || M: *kathā 29* | 7 | 15 | 12 | *evam 75* [ep. colophon of P] *śūktā 388* || 51 | 56 || *śrī eṃcam* [for *evam*] 646 | *śrī* || || flourish || *śrīh* || || flourish || || flourish¹¹¹ || || Pr has no colophon || Bh: *śivam astu sarvajagataś cēti* || *śrīsaṃghaś* | *ciram naṃdyāt* || *śrībhagavatītripurā mama manīṣitam* || *yī(?)ya(?)rttu* || *khalāḥ vlayam yāntu* ||

āciram tiṣṭatu pustamkaṃ ॥ 28 flourishes ॥ *Muparāgakalasaparranālha* ॥ ॥ Φ :
 iti paṃcākhyānam samāptam iti ॥ flourish ॥ ॥ samvat 1661 varṣe jyeṣṭhāmāse
 śuklapakṣe 2 dvitīyāyāṃ tithau gurvāre śrīVikramapurāṇādhye liṣṭam idaṃ
 ॥ flourish ॥ rājāḥkīrājāśrīRāyasīkhajirajayarājye ॥ flourish ॥ ॥ yādṛṣam puṣṭa-
 kaṃ dṛṣtvā 1 tūḍṛṣam liṣṭam mayā 1 yadī tum akuddham vā 1 mama doṣo na dīyate
 ॥ 1 ॥ flourish ॥ śubham bhavatuḥ ॥ ॥ kalyāṇam astu ॥ ॥ flourish ॥ ॥

bhN,A,PrM; Siml.Bh

INDEX OF STANZAS

In the following Index, *complete* references are given to the text, printed in HOS, vol. II, and to the edition of the *textus simplicior* (Simpl.) of the Pūñcalantia by Kielhorn and Bühler. *Occasional* references are given to the same text as contained in the Hamburg MSS. (HI) *Kathāvaṃśin*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger

- akāraṇāviṣkṛtavairadūrunū* I. 275.
**akūlacaryā viśamā ca goṣṭhi* I. 280
akulīno 'pi mūrkhū 'pi I. 111. Simpl.
 I. 148.
akṛtatyāgamahimnā Simpl. II. 69.
akṛte 'py udyame pumsām II. 61. Simpl.
 II. 74.
akṛtyaṃ naiva kṛtyaṃ syāt IV. 36.
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akṛtyaṃ manyate kṛtyaṃ II. 148. Simpl.
 II. 144.
akṛtvā paurusaṃ yū śiṣh IV. 66. Simpl.
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akṛkūlā va cūṭilam Simpl. III I. 8.
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agnihotrāphalū vedāḥ II. 150. Simpl.
 II. 147.
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 219.
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 *Intr. 2.
ajādhūlir va trastair Simpl. II. 100.
ajām ira prajāṃ mokṣāt, see *ajā va*.
ajñātavādhāsūra° Simpl. III. 41.
ajñātūḥ puruṣā yasya Simpl. III. 159.
ajñānūḥ jñānato rūpi II. 175. Simpl.
 II. 169.
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trīṣṭhuti vāci yositām.
ata eva hi vāñchanti IV. 38. Simpl.
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 II. 73, 77.
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†atha kṛsnā diśah sarvā III. 125.
†atha tasya turoḥ śandhe III. 128.
atha ye saṃhātā irkṣāḥ III. 46. Simpl.
 III. 59.
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 Simpl. III. 112.
†adyaprabhṛte deham svam III. 155.
adhano dātukāmo 'pi Simpl. II. 102.
adhigataparāmāṛthān panditān I. 73.
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adhodṛṣṭi bhaved kṛtvā, see *kampamānam*
adhō 'reksa.
adhyaṛdhād yoganāśatād, see *sapāṭhād*.
anantapāram kṛdā śabdasūtrām Intr. 4,
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anabhyñño gunānām yo I. 61. Simpl. I.
 73.
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†*anāgataṃ yaḥ kurute sa śobhate III.
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anindyam api nindanti Simpl. II. 156.

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jñānaṃ madādarpaḥaram I. 368.

jñānaṃ malopasaṃmanam, see *madādīkṣā-*
lanam śūstram.

jvālāsataruddhāmaram I. 321.

ṭtatas taṃ lubdhako dr̥ṣṭvā III. 151.

ṭtatas tadvacanam śrutvā III. 141.

ṭtataḥ saṃtrastahṛdayaḥ III. 126.

ṭtato divyāmbaraudharā III. 162.

ṭtato yastūṃ salāḥkūṃ ca III. 157.

ṭtataḥ tathā sādhaṇyā etae III. 148.

tat te yuktaṃ prabho kartum, see *tatra*
yuktaṃ pra°.

ṭtatra taptvā tapo ghoram vol. xii,
 p. 50.

ṭtatra dūtānalam dr̥ṣṭvā III. 165.

tatra yuktaṃ prabho kartum III. 34.
 Simpl. III. 42.

tadarthaṃ ca kulinānām, see *etadartthe*
kn°.

tad dattam iti saṃcintya, see *na dairam*
iti saṃcintya.

tanaro 'py āyatā nityam Simpl. II. 7.

ṭtapas tepe tato rarsa° vol. xii, p. 46.

tayū garū kṃp, see *kṃp tayū kṛyate*

talaṇḍ dr̥ṣyate ryoma I. 438.

ṭtasmāt traṃ dresam ntarjya III. 140.

tasmāt saraprayatnena ttiarga° III.
 210.

tasmāt saraprayatnena nāmāpi IV. 46.
 Simpl. IV. 85.

tasmāt syāt kalaho yatra V. 56. Simpl.
 V. 75.

tasmād ekāntam āśāḍya Simpl. III. 7.

tasmād dugam dr̥ṣṭam kṛtvā III. 42.
 Simpl. III. 51.

tasmād mātḥayet kanyāṃ III. 185.

ṭtasmān na śocāmi p. 151, 10 and pūda 3
 of II. 93. Simpl. II. 105, pāda 3,
 and p. 25, 17.

tasmān na syāt phalam yatra III. 14.
 Simpl. III. 18.

taṣya kalham na cūṭi Simpl. V. 33.

ṭtasya tadvacanam śrutvā III. 143.

tanayā kṛte budhah ko na II. 109.

tāditi api dandena Simpl. IV. 89.

tādito 'pi durukto 'pi Simpl. I. 89.

tānūndriyāny avikalāni II. 81. Simpl.
 V. 26.

tārāj janmāpi dukḥkhāya I. 263. Simpl.
 I. 265.

tārat pritr bhavet loka II. 41. Simpl.
 II. 47.

- tāvat syāt sarvakṛtyeṣu* II. 147. Simpl. II. 143.
- tūvat syāt suprasannāyasa*, see *tūvad eva pradhūnam syāt*.
- tūvad eva pradhūnam syāt* V. 49. Simpl. V. 64.
- tūvad bhayasya bhetaṛyaṃ* I. 170.
- tūnām vākyāni krtyāni* Simpl. I. 140.
- †tiraścām api yatrédrk* II. 199.
- tīryānām puruṣam vāpi* III. 106. Simpl. III. 116.
- tīṣṭhan yo madhyago nityaṃ* III. 43. Simpl. III. 52.
- tīṣṭhen madhyagato nityaṃ* and *tīṣṭhed yo madhyago*, see *tīṣṭhan yo madhyago nityaṃ*.
- †tīrasaḥ kotyo 'rīdhakoti ca* III. 164.
- †tīkṣnopāyaprapṛṇigamyō* III. 223.
- *tūlām lhasaḥasasya* I. 404, 409. Simpl. I. 409, 414.
- tulyārthaṃ tulyasūmarthyam* Simpl. I. 248.
- trnāni nōnmūlayati pra°* I. 94. Simpl. I. 122.
- trnāni bhumir udakaṃ* I. 131. Simpl. I. 171.
- trṣṇe devi namaḥ tubhyaṃ* II. 99. Simpl. V. 81 (ep. *lobhāt eva nurī mūdā*).
- te jayanti jinā gesūṃ* V. 9. Simpl. V. 12.
- te dhanyās te rīcekajñās* Simpl. I. 262.
- tenāpi ca varo datto* I. 190. Simpl. I. 231.
- *tyaktūś cūbhyan tarū yena* I. 260. Simpl. I. 259.
- tyajanti mītrāni dhanena hīnaṃ* II. 106.
- tyajet kṣandhārtā*, see *bubhukṣitāḥ kiṃ na*.
- tyajet ekaṃ kulasyārthe* Simpl. I. 355; III. 84.
- tyāginī sūre viduḥ ca* III. 222.
- tyājyaṃ na dhairyam* Simpl. I. 316.
- trayaḥ sthānam na muñcantī* I. 160.
- †trayā saha mayādvakyaṃ* I. 282.
- daṃṣṭrāvīrahitāḥ sarpo* II. 70. Simpl. I. 232; II. 12, 84; III. 49.
- dakṣiṃbāṣamrddhasya* Simpl. III. 156.
- dandam muktēv nṛpo yo 'nyān* Simpl. III. 146.
- datvā tām eva yācuntī*, see *dātāro 'py atra yācante*.
- dattrāpi kanyakūṃ varī* Simpl. I. 276.
- datvā yācanti puruṣā*, see *dātāro 'py atra yācante*.
- dadātī pratigrhṇātī* II. 39; IV. 11. Simpl. II. 45; IV. 12.
- dadyāt sūdhur yadī nṛjapade* Simpl. I. 366.
- dantasya niskosanakena rājan* I. 59. Simpl. I. 71.
- dayitajanaprayago* II. 179. Simpl. II. 174.
- darśatabhaye 'pi dhātari* I. 79. Simpl. I. 104.
- dātāro 'py atra yācante* II. 117.
- dātū laghur api seryo* Simpl. II. 68.
- dūnam bhogo nāśas tīro* Simpl. II. 151.
- dānena tulyo nudhir asti nānyah* II. 131. Simpl. II. 158.
- †dārīdryarogadukkhāni* III. 139.
- dārīdryasya parā mūtī* Simpl. II. 159.
- dārīdryāt puruṣasya bāndhava°* II. 78.
- dārīdryād dhīryam eti*, see *nīdravyo hīryam eti*.
- dāreṣu kīncit puruṣasya* I. 74. Simpl. I. 100.
- †dāvāgninēca nīrdagdhā* III. 134.
- dīkṣu bhūmau tathākāśe* I. 207.
- duḥkham ātmā paricchedtum* I. 323.
- duradhyagamah parabhaḡo* I. 333. Simpl. I. 330; V. 34.
- durārādhyāḥ śrīyo rājñāṃ* Simpl. I. 67.
- durārādhyā hi rājñāḥ* Simpl. I. 64.
- durārohaṃ padaṃ rājñāṃ* Simpl. I. 66.
- durguṃ trikūṭaḥ parikhā* Simpl. V. 90.
- durgasthā api valhyante* Simpl. III. 144.
- durjanagamyā nāryaḥ* I. 272. Simpl. I. 278.

durjanaḥ prakṛtiḥ yāti I. 240.

durāśvase ghanatūre III. 177. Simpl.

IV. 53. (Cp. the following stanza.)

durdvase 'śatapakṣe I. 133. Simpl. I.

173. (Cp. the preceding stanza.)

durmantrān nṛpatir vinasyaṭi I. 129.

Simpl. I. 169.

durmantrināṃ kam upayānti III. 211.

Simpl. III III. 160.

durlabhū śrīra cittaṇa Simpl. III. 149.

duṣṭabuddhir abuddhiś ca and *dusta-*
buddhir dharmabuddhir, see *dharmabuddhir abuddhiś ca*.

duṣprāpyāni bahūni Simpl. V. 28.

dūtaṃ vā lekhaṃ vā III. 75.

dūta eva hi saṃdadhyaḍ III. 76.

dūramūrgaśramaśūntaṃ, see *dūryūtaṃ*.

dūrasthānām aridyūnām Simpl. IV. 72.

dūrasthām apī yena paśyasi I. 205.

dūrād nechṛitapānir ārdra I. 285.

dūryūtaṃ pathaśrūtaṃ IV. 4. Simpl.
IV. 4.

† *devo 'pi tuṃ laṅghayitum*, p. 151, 8 and
pāda 2 of II. 93. Simpl. II. 106,
pāda 2, and p. 25, 16.

deśaṃ kṛtāṃ kūryaṃ I. 258.

deśam utarjya jvanti, see *trayaś sthānaṃ*
na muñcanti.

deśānām uparī kṣmāpā I. 117. Simpl.
I. 155.

deśāntareṣu bahurudhabhāṣe° Simpl. I.
397.

darśayasya pūtratām eti Simpl. II. 97.

darśayāśūl upāpanne I. 4.

doṣam ārtto junaḥ kṛtsnaṃ Simpl. III.
163.

daṃṣṭrayaṃ dehinām dukkham Simpl.
II. 96.

daṃṣṭhāgyāyatanam dhiyo II. 85.

dyūtaṃ yo yamadūtibhaṃ I. 45. Simpl.
I. 58.

dravyaprakṛtīno 'pi I. 33. Simpl. I. 48.

dvandvālōpasabheṣaja° I. 25.

dvāv upāyāv iha proktau Simpl. II. 163.

dviguṇaṃ triguṇaṃ uttamaṃ V. 26. Simpl.
I. 18.

dvijhram udvegakaraṃ I. 397.

dvudhākāraṃ bhared yūnaṃ III. 30.
Simpl. III. 37.

dvipāśivīrasaṃbhūṃ° I. 364.

dvīsaddresaparo nityam I. 42. Simpl.
I. 57.

dvipāśivīrasaṃbhūṃ°, see *dvipāśivīra*°.

dvipūl anyasmād apī II. 154.

dvīsaddresaparo nityam, see *dvīsaddre-*
saparo nityam.

† *dvudhābhūrasaṃśrītas traṃ* III. 57.

dhanadasya tathāiva vajrasaḥ I. 433.

dhanavān dukhulino 'pi II. 104.

dhanavān matimān kṛp, see *sadhana*
iti ko.

dhanādīkeṣu vidyante Simpl. III II.
132.

dhanys tāta na paśyanti II. 43 (see *para-*
hasagatāṃ bhāgyūṃ). Simpl. V. 78.

dhanys te ye na, see *dhanys tāta na*.

* *dharmabuddhir abuddhiś ca* I. 389.
Simpl. I. 396.

dharmasatyavāhinena III. 19. Simpl.
III. 25.

dharmārthaṃ yutatām apīha Simpl. I.
371.

dharmārthaṃ yasya uttamaṃ Simpl. II.
157.

dharsanūṃ mairasyed yo 'tā V. 60.
Simpl. V. 80.

dharaṇy āpatatāni Simpl. I. 42.

dharyāṃ hi kūryaṃ satatam I. 216.

dhyānarājyaṃ upetya Simpl. V. 14,

na kuryacit kuṣeḍ iha I. 18.

† *na kūryaṃ adya me nātha* III. 159.

* *† na kṛp dadyān na kṛp kuryāt* IV. 41.
na kuryān naranāthasya I. 43.

na kaulīnyān na sauhārdūn Simpl. I. 116.

nakrah avasthānam āśūlya III. 38.
Simpl. III. 46.

- na kṣudhā pīḍgate yas tu* Simpl. I. 90.
nakkhināṃ ca nadīnāṃ ca I. 52.
na gajānāṃ sahasreṇa I. 187. Simpl.
 I. 228, II. 13.
na garvaṃ kurute māne Simpl. III. 188.
†na grhaṃ grham ity āhur III. 130.
 Simpl. IV. 81.
na gopradānaṃ na mahipradānaṃ I. 298.
 Simpl. I. 290.
**nagnaḥ śravanako dagdhah* I. 378.
na ca cchudraṃ vinā śatnur Simpl. III.
 124.
na candīena na caṇṣadhī Simpl. I. 380.
na ca śulpaṅkte bhūri, see *na sa śulpa-*
ṅkte bhūri.
na jātu śamanāṃ yasya, see *pratyūty*
upaśamaṃ.
na loc chasṭair na nāgendair Simpl. I.
 124.
na tat sarge 'pi saṅkhyāṃ syād Simpl.
 V. 49.
†na tathā karṇā yānaṃ III. 214.
na tathā bādhyate loke II. 74. Simpl.
 II. 88.
na tūdrā jāyate saṅkhyāṃ III. 82.
 Simpl. III. 92.
na tūn sūtirthais tapasā, see *yān yajña-*
saṅghais tapasā ca lokān.
na te kṛṣṇā akartavyāṃ II. 100.
na te arjūnāśīlasya, see *na hy ar-*
jūnā.
na dadāts yo na bhunkte II. 127.
na dānatulyo vudhir asti, see *dīnena*
tulyo.
nadīnāṃ ca kalanaṃ ca Simpl. IV. 49.
na śrīghadarīno yasya III. 196. Simpl.
 III. 167.
na durjano ranam iti prakupyati I. 239.
na devā yaśim ūdāya Simpl. III. 182.
 (See the following stanza.)
na devāḥ śaṣṭram ūdāya Simpl. III. 183.
 (See the preceding stanza.)
na daivam iti saṃcintya II. 145. Simpl.
 II. 140.
**na pūjayati yo garīṇā* I. 100. Simpl.
 I. 130.
na preched gotracaranaṃ IV. 3. Simpl.
 IV. 3.
na prajāyā visāriṇyā, see *prajāyāti-*
visāriṇyā.
na bādhyante hy avīśvastā I. 88. Simpl.
 I. 114; II. 40.
na bhaktyā kasyacit ko 'pi I. 407. Simpl.
 I. 412.
namati vudhirat pratyutthānaṃ I.
 287.
na manusyaṃ prakṛtinā I. 431.
†na mayā tava haṣṭāgrāṃ II. 54.
na mātari na dāreṇ II. 190.
†na me dhanur nāpi ca II. 60.
na yajñasaṅghair api, see *na tūn sūtir-*
thais tapasā.
na yajvāno 'pi gacchanti I. 308. Simpl.
 I. 300.
na yatra śakyate kartuṃ IV. 62. Simpl.
 IV. 11.
na yatrāśi gatir vāyo V. 85. Simpl.
 V. 48.
na yasya ceṣṭitaṃ vidyān I. 261. Simpl.
 I. 261.
na yasya śakyate kartuṃ, see *na yatra*
śakyate kartuṃ.
nayāt apetaṃ pravādanti yuddham I.
 434.
na yojitasaṭaṃ dūraṃ II. 98.
narakāya mātis te cet II. 51. Simpl.
 II. 63.
narapatihitakartā dvesyatām I. 101.
 Simpl. I. 131.
narānāṃ nāpito dhūrtaḥ III. 66. Simpl.
 III. 76.
narāṇhipā nīcamatānucartino I. 369.
 Simpl. I. 383.
narendrā bhūyishṭhaṃ gunavati I. 294.
na vadhyate hy avīśvasto and na va-
dhyante hy a', see *na bādhyante hy a'*.
navanītasamāṃ vānāṃ I. 394. Simpl.
 I. 407.

- na vittam darśayet prājñāḥ* Simpl. I. 400.
na vinā pāṛthivo bhṛtyair I. 68. Simpl. I. 79.
na vibhūyante laghavo V. 6. Simpl. V. 7.
na viśvasat pūrvavirodhakasya III. 1. Simpl. III. 1.
na viśvasat avīsvante IV. 12. Simpl. II. 39; IV. 13.
na viśvāsam vinā śatruḥ II. 33. Simpl. I. 115; II. 33.
na śailakṛge kamalaṃ prarohati I. 278.
nāṣyati vipulamater api, see vipulamater api nāṣyati.
nāṣyanti guṇā guṇināṃ I. 242.
naṣṭam apūtre dānam I. 244.
naṣṭam mṛtam atikrāntam I. 336. Simpl. I. 333.
na sa śilpakṛte bhūri IV. 25. Simpl. I. 19.
na sū vulyā na tad dānam Simpl. I. 4.
†na sū śrīṣṭy abhimanasyā III. 133.
na svamnam na ratnāni Simpl. IV. 74.
na so 'sti puruṣo rājñāṃ I. 226. Simpl. I. 241.
na smaranty aparādhināṃ I. 279.
na svalpam apy adhyatmāyabhuḥ II. 116.
na svalpasya kṛte bhūri, see na sa śilpa-kṛte bhūri.
na hi tad vidyate kṛpā V. 19. Simpl. I. 2.
na hi bhavati gau na bhūryam II. 8, 134. Simpl. II. 9, 124.
na hi viśvasanīyam syāt III. 87.
**na hy avijñātāśulāya* I. 256. Simpl. I. 252.
**†nākaśmāc chāṇḍilīmātā* II. 53. Simpl. II. 65, 78.
nāgnis tṛpyati kūṣṭhānām I. 106. Simpl. I. 137.
nārccādayati kaupīnam III. 89. Simpl. III. 97.
nājnātabalavīryeṣu I. 57.
nātyprasaṅgaḥ pramadāsu kāryo I. 144. Simpl. I. 187.
nātyuccaṃ merukikharāṃ II. 123.
**nānāmyaṃ nāmyate dāru* I. 383. Simpl. I. 386.
nānyad gitād varam loke V. 43. Simpl. V. 57.
nāprastuḥ tasya tad brūyād, see aprastuḥ tasya tad brūyād.
nābhakṣyam bhakṣayet prājñāḥ I. 304. Simpl. I. 296.
nābhakṣeṇa na samakārah I. 6.
nābhyanthānākrīyā yatra II. 50. Simpl. II. 62.
nāmṛtaṃ na iṣam kṛpā IV. 29. Simpl. IV. 32.
nāvalagdhāḥ priyam brūyāt II. 37. Simpl. I. 164. (Cp. *nīkṣipho nādhikāri syāt.*)
nāśayitum eva nīcaḥ I. 366. Simpl. I. 363, 382.
nāśnāti sevayantsukhyāt Simpl. I. 267.
nāśnāti kaścid agamyo 'sti Simpl. I. 143.
nāśty ārogyasamam mitram I. 161.
nīkṣepe grhapatite V. 22. Simpl. I. 14.
nīyasthānasthito 'py ekah III. 41. Simpl. III. 50.
nītyam narendrabhūane I. 26.
nītyodyatasya puruṣasya bhavati I. 195.
nīpūnam na mandūkāḥ II. 112.
nimittam uddīśya hi yāḥ prakūpyati I. 274. Simpl. I. 283.
nīratīśayaṃ garimānam Simpl. I. 30.
nīrodhāt celaso 'kṣāni Simpl. II. 154.
nīrodham api uttāḍhyaṃ Simpl. II. 117.
nīrdayo hriyam eti II. 86.
nīrviśam yadū śāmi I. 66. Simpl. I. 78.
nīrīśenāpi sarpeṇa Simpl. I. 204; III. 87.
†nīścitya prathamam vācam Simpl. III. 3.
nīstābdham hṛdayam kṛtvā, see nīstām-śam hṛdayam kṛtvā.

- nistṛiṃśaṃ hṛdayaṃ kṛtvā* I. 352. Simpl.
 I. 367.
nīksarpe baddhasarpe vā III. 226.
nīkṣrpo nādhikāṇi syūn I. 124. (Cp.
nāṇdagdhah priyaṃ brūyāt.)
†nīlīkūstrārthatattvajñō III. 73.
nūnaṃ tasyāsyapute I. 401.
†nūnaṃ mama nṛśiṃsasya III. 154.
nṛpāh kūmāsukto ganayati na I. 253.
nṛpadipo dhanasnehaṃ I. 180. Simpl.
 I. 221.
naītan mitraṃ yasya kopāl I. 209.
†naīta kascāt suhṛt tasya III. 122.
nōnmayūkkhena rutnena I. 360.
nōpakūraṃ vinū prīth II. 40. Simpl.
 II. 46.
pañca paśraṇṭe hanti III. 98. Simpl.
 III. 108.
pañcāśītyadhikam hy etad V. 42. Simpl.
 V. 56.
†pañjarasthū tatah śrutvā III. 132.
paṭur iha puruṣah parākrame II. 120.
**paṇḍito 'pi ravaṃ śatruṃ* I. 418, 421.
 Simpl. I. 417.
panyānāṃ gāndhikam panyaṃ V. 24.
 Simpl. I. 13.
patati kadūcin nabhasah V. 29. Simpl.
 V. 29.
†patīratī patiprānā III. 131.
paradeśabhayād bhītā Simpl. I. 321.
paradosakathāricakṣanaḥ I. 400.
paraparivādah parimudī III. 102.
**paraspasasya marmāni* III. 172.
**parasya pudanaṃ kurvan* I. 353. Simpl.
 I. 368.
parahastagutāṃ bhūryāṃ V. 58. (See
dhanyās tāta na paśyanti.)
parākramaparāmarsa° Simpl. III. 152.
parāṇmukhe 'pi dace 'tra Simpl. I. 360.
parāṇmukhe vīdhāṇi puṇṣāṇi II. 9.
 Simpl. II. 10.
paricitam āgacchantam Simpl. I. 16.
paricartini saṃṣāṇe Simpl. I. 27.
paruse hīlam anvesyaṃ I. 372.
pareṣāṃ ātmanāś caiva III. 80. *
parokṣe gunahantūraṃ I. 284.
†parjanyaṣya yathā dhārā II. 46.
 Simpl. II. 58.
parnaśabdām api śrutvā Simpl. III. 132.
paryañkeṣv āstaraṇaṃ I. 134. Simpl.
 I. 174.
†paryāṭan prthivīm sarvām I. 281.
paryanto labhyate bhūmek I. 95.
paśya karmavaśāt prāptaṃ II. 138.
 Simpl. II. 129.
paśyu dānasya mūhātmyaṃ Simpl. II. 48.
pālāhato 'pi drṣṭhadanā° Simpl. I. 304.
pāparddhivad adharmena I. 99. Cp.
ākhetakasya dharmena.
pitā vā yadī vā bhrātū I. 428. Simpl.
 I. 423.
pitur grheṣu and pitur grhe tu, see putr-
īśmani yā kanyā.
pitṛpatitūmaṃ sthūnaṃ Simpl. I. 365.
pitṛreśmani yā kanyā III. 188.
pitāṃ dugandhī toyam II. 102.
piyūṣam iva saṃtoṣaṃ Simpl. II. 153.
puṇṣāṃ asamarthānām Simpl. I. 324.
putrād api priyutaraṃ Simpl. II. 49.
punah pratypakūrīya Simpl. I. 338.
purā guroḥ sa° I. 189. Simpl. I. 230.
pulākā iva dhūnyesu III. 90. Simpl.
 III. 98.
pūjyate yad apūjyo 'pi Simpl. I. 7.
pūjyo bandhur api priyo I. 280.
pūrnūpūrne V. 21 (III V. 20).
**pūrvaṃ tavad ahaṃ mūrkhō* III. 193.
**pūrvaṃ eva mayā jūātām* I. 82. Simpl.
 I. 108.
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yo na pūjayate garvāt, see *na pūjayati yo*.
yo na prṣṭo hitam brūte, see *yah prṣṭo na rtaṃ brūte*.
yo na rakṣati utraṣṭān III. 63. Simpl. III. 72.
yo na vetti gunān yasya I. 32. Simpl. I. 47, 350.
yo nālmane na gurave I. 11.
yo 'nāhūtaḥ samabhyeti Simpl. I. 87.
yo 'balaḥ pronnatam yāti I. 194. Simpl. I. 238, 340.
yo mantam svūmino bhindyāt Simpl. I. 272.

- yo mājāṃ kurute mūḍhaḥ* Simpl. I. 359.
yo 'mitraṃ kurute mitraṃ IV. 22. Cp.
amitraṃ kurute mitraṃ.
yo mitraṃ kurute mūḍha ūtmano II. 23.
 Simpl. II. 28.
yo 'mitrāni karoty atra Simpl. II. 185.
yo mūrkhāṃ laṅyasaḥppannāṃ Simpl.
 III. 89.
yo mohān manyate mūḍha, see *yaś cañlan*
ma°.
yo yatra nāma nirasati I. 201.
**yo yasya jñyate vadhyah* IV. 18. Simpl.
 IV. 20 (om. in II I).
yo ranāṃ śaranāṃ yadran I. 44.
yo rīpor āgamaṃ śi utrā III. 40. Simpl.
 III. 48.
**yo laṅyāt kurute kṛima* V. 54. Simpl.
 V. 73, 86.
yo 'vaśyaṃ pūtur ācārak I. 381.
yo hi prānaparikṣiṇah IV. 21. Simpl.
 IV. 23.
yo hy apakartum aśaktah I. 102. Simpl.
 I. 132.

rakto 'bhijāyate bhogyo Simpl. I. 144.
raḥṣeḍ bhrtyūn yathā prānūn III. 112.
 Simpl. III. 122.
rasakṣya nṛputer rūpi Simpl. I. 254.
raviniśākarayor, see *śaśulvākarayor.*
raho nāsti kṣano nāsti I. 107. Simpl.
 I. 138.
rājā bimbūdharo 'sau stana° I. 202.
rājamātari deiyāṇi ca I. 35. Simpl. I. 52.
rājā ghrnī brāhmaṇah sarvabhakṣi I.
 429. Simpl. I. 424.
rājā tustō 'pi bhrtyānām, see *svāmī*
tustō 'pi.
rājānam eva saṃśritya Simpl. I. 41.
rājā bandhur abandhūnām Simpl. I. 346.
rājā vyayaparo nityam Simpl. V. 61.
rāmasya vṛjānaṃ baler nyamanāṃ III.
 231. Simpl. V. 68.
ripuraklena saṃśrīktā III. 28. Simpl.
 III. 35.

ripor aśṭādaśāitāni III. 60. Simpl.
 III. 69.
rūksūyāṃ snehasadbhāvaṃ IV. 49.
 Simpl. IV. 91 (om. in II I).
rūpābhyanasampannau III. 206.
rūpenāpiatimenayauvanagunair III. 207.
 Simpl. III. 175.
rogi cirapravāsi II. 91.
rohati sūyakarīdihāṇi III. 99. Simpl.
 III. 111.
rohiniśakāṣam arkanandanaś Simpl. I.
 213.

laghur ayam āha na lokah, see *virasa*
ut hasati.
lajjante bāudharīs tena Simpl. II. 98.
lajjā snehah svaramadhuratā V. 73.
 Simpl. V. 97.
labdham aithaṃ tu yo mohāt, see *prāptam*
arthaṃ.
labhate purnas tāṃs tāu I. 415.
labhyate bhūmiparyantah Simpl. I. 125.
lavanyatāntū nudyah I. 396.
lāṅgūlucalanam adhaś I. 13.
lilodyānagate 'pi hi II. 173. Simpl.
 II. 166.
†lubdhakena tato muktā III. 158.
lubdhakṣya nāsyati yaśo, see *stabilhasya*
nā°.
lokānugrahakartāḥ I. 183. Simpl. I.
 225.
loke 'thātā tanubhrtūṇi Simpl. I. 372.
lobhāt eva narā mūḍhā V. 61. Simpl.
 V. 81. (Cp. *trane dei namas tubh-*
yaṃ.)
lobhāt iṣṭo naito vittaṃ Simpl. III. 141.
lobhātāksasya ca maneh I. 67.

†rakranāsam sujīhāmāḥṣam III. 68.
 Simpl. III. 78.
rakranāśaś ca ka. kākṣo, see *rakranāsam*
su°.
racaś tatra prayoktavyaṃ I. 56. Simpl.
 I. 33.

- rajalēpasya mūrkhasya* IV. 9. Simpl. I. 260; IV. 9 [HI also, I. 201].
valatsū dainyaṃ śaraṇāgateṣu Simpl. III. 155.
vadanam daśanair hīnam Simpl. V. 77.
vadanena vadanti, see *madhu tiṣṭhati*.
vadhyatām itī yeṣṭam, see *hanyutām itī ye°*.
vanāni dahato rakheṣ III. 49. Simpl. III. 57.
vane prajvalito rahur III. 217.
vande sarasvatīm nityam Simpl. II, Intr. 1 (om. I).
varam yuktaṃ mannaṃ, see *varam mannaṃ nityam*.
varam vanaṃ varam bhakṣyaṃ Simpl. I. 280.
varam vanaṃ vyūghragajudisevitaṃ Simpl. V. 23.
varam varayate kanyā Simpl. IV. 68.
varam vibhavaśīnena II. 88.
varam vīhārah saha pannagaṃ kṛtaḥ I. 168.
varam kīryam mannaṃ, see *varam mannaṃ nityam*.
varam garbhasrūvo Simpl. Introd. 3 (II 8, I 4).
varam grīhro haṃsair, cp. *grīhrākāro 'pi śreyah*.
varam jaladhīpātālā° I. 414.
varam narakavāso 'pi II. 168.
varam agnau pradīpte tu III. 201.
varam ahimukhe krodhāvṛte II. 87.
varam purratadurgeṣu II. 89.
varam prāṇoparītyāgo II. 183.
**varam buddhir na sū vidyā* V. 33. Simpl. V. 36, 39.
varam mannaṃ nityam na ca II. 90.
varjayet kauṭūkāhāraṃ Simpl. IV. 11.
varṇaṃ śilpaṃ śīrasi, see *śreṭaṃ paduṃ śīrasi*.
**vardhamāno mahān snehaḥ* I. 1. Simpl. I. 1.
vasen mānādṛhikaṃ śhūnaṃ, see *śrayen mā°*.
vasor vṛyotpannām abhajāta Simpl. IV. 50 [om. in HI].
vānīmātreṇāpyasatyena Simpl. HI, I. 145.
vācyaṃ śraddhasametasya Simpl. I. 393.
vājīrāranalohānām I. 328.
vāñchalī yad divā martyo I. 103. Simpl. I. 133.
vāñchāvīchedanaṃ prākūḥ Simpl. II. 155.
vāñchāśva sūcayati pūrvarāraṃ II. 66. Simpl. II. 80; III. 181.
ṭvātavarṣo mahān āśīn III. 129.
vātaṛṣṭīvulhātasya and *vātaṛṣṭīyavādhātasya*, see *yathā vātavulhātasya*.
vāpikūpatulāgānām III. 83. Simpl. III. 93.
vikulam iha pūrcasukṛtaṃ Simpl. V. 9.
vikāraṃ yāti no cittaṃ Simpl. II. 110.
vidagdhasya ca, see *viśadigdhasya*.
vidyamānā gatir yesām Simpl. I. 320.
vidyāṃ vittaṃ śilpaṃ tūraṃ Simpl. I. 398.
vidyūratām mahēcchānām Simpl. I. 37.
vidvattiṃ ca nṛpatvaṃ ca Simpl. II. 52.
vidvadbhīḥ suhrdām atra Simpl. II. 111.
vidvān ṛjū abhigamyo I. 403.
vulhātrā racitā yā sū Simpl. II. 173.
vidhinā mantrayuktena Simpl. I. 216.
vināpy arthair dhīrah sprśati II. 121.
vipulamater api naśyati V. 5. Simpl. V. 5.
vīraso itī hasatī na janah V. 7. Simpl. V. 10.
vīrūpo 'py akulīno 'pi II. 141. Simpl. II. 135.
vilocanānām vīkacotpataḥ II. 13.
vivāde drśyate pattraṃ I. 391. Simpl. I. 403.
vivāde 'nvīsyate, see *vivāde drśyate*.
vīśeṣāt paripūrṇasya Simpl. I. 326.
vīśrambhād yasya yo mṛtyum Simpl. I. 274.

visvasanti na kasyāpi Simpl. III, IV.

73.

visvāsah sampado mūlaṃ II. 18. Simpl.

II. 22.

viśadigdhasya bhakṣyasya, see *kaṇṭhukasya*
ca *bhagnasya*.

viśamasthasvāduphala° I. 138. Simpl.
I. 179.

viśamūh kathinātmāno I. 51.

viśīrnavyavasāyasūlhyamahatām III.
227.

**vīravratasya vidyāyāh* I. 419.

vrkṣamūle 'pi dayitā Simpl. IV. 82.

vrkṣāṃś chitrā paśūn hatvā III. 96.
Simpl. III. 106.

vrttim apy āsritah śatrur Simpl. III.
125.

vaiḥkalyaṃ dharanipātam I. 136. Simpl.
I. 177.

vaidyavulvajjanāmtyā and *vaidyasām-*
vatsarāmtyā, see *vaidyasāṃvatsarā-*
cūryāh.

vaidyasāṃvatsarācūryāh III. 61. Simpl.
III. 70.

vairāgyāharaṇam, see *dauribhāgyāya-*
tanam.

vairinā na hi saṃdadhyaṭ, see *śatrunā*
na hi.

vyakto 'pi vāsare satyam II. 76. Simpl.
II. 92.

vyāñyanam hanṭi vai pūrvam III.
186.

vyāñyanais tu samutpannaiḥ III. 184.

vyāthayanti param ceto Simpl. II. 95.

**vyapadeśena mahatām* III. 72. Simpl.
III. 82, 90.

vyapadeśena siddhiḥ syāt and *vyapadeśe*
'pi sī°, see *vyapadeśena mahatām*.

vyasanam hi mahārājño I. 157.

vyasanam prāpya yo mohāt Simpl. II.
180.

vyasanam api sarveṣu II. 5. Simpl.
II. 6.

vyākīrṇakesarakarālamukhā I. 149.

**vyāghravānarasarpānām* I. 247.

vyūlhlitena saśokena V. 8. Simpl. V.
11.

vyomaikāntavīhārno 'pi vīhagāh II. 16.
Simpl. II. 20.

śaktam bhaktam kulinaṃ ca I. 345.
Simpl. I. 351.

śaktivaikalyanamrasya I. 81. Simpl.
I. 106.

śaktenāpi sādā narendra vīdhaḥ III.
203. Simpl. III. 172.

śakṣyāmi kartum idam alpam III. 225.

śankaniyā hi sanātra Simpl. II. 90.

śatabuddhiḥ kṛtonnāmah, see *śatabud-*
dhiḥ śīraśtho 'yam.

*†*śatabuddhiḥ śīraśtho 'yam* V. 34, 36.
Simpl. V. 45, 50.

śatam eko 'pi saṃdhatte I. 188. Simpl.
I. 229, II. 14.

**śatīaro 'pi hitāyātra* III. 170.

śatruṃ cānchārighātāya Simpl. III. 142.

śatruṇā na hi saṃdadhyaṭ II. 24.
Simpl. III. 24; II. 29.

śatrubhir yojayec chatruṃ Simpl. IV.
17.

śatrum utpātayet prājñas IV. 16.
Simpl. IV. 18.

śatrum unmiḍayet prājñas, see *śatrum*
utpātayet prā°.

śatrukūpāni mītrāni I. 167.

śatroh palāyane chudram III. 113.
Simpl. III. 123.

śatroh pracalane, see *śatroh palāyane*.

śator ākramam and *śator ākramam*,
see *śator balam avijñāya*.

śator ucchedanārhāya Simpl. III.
133.

**śator balam avijñāya* I. 315. Simpl.
I. 312.

śator vikramam, see *śator balam avi-*
jñāya.

śatroh śriyam sadolthāyī Simpl. III.
153.

- śanañ śanañ dadāty esa* Simpl. III. 134.
śanañ śanañ prabhoktavyam II. 63. Simpl. II. 76.
śanañ śanañ ca yo rāṣṭram I. 176. Simpl. I. 215.
śapathaiḥ saṃhitasyaḥ II. 32. Simpl. II. 35 (HI, also I. 113).
śapathaiḥ saṃhitasyaḥ, see *śa° saṃhitasyaḥ*.
śamopāyāḥ śakopasya III. 22. Simpl. III. 28.
śamharasya ca yā māyā Simpl. I. 183.
śarajjyotenaḥate dūram V. 39. Simpl. V. 53.
śarabānaturanivarṇe Praśasti 8.
śaśulivākarayor grahapūḍanam II. 15.
śastrair hatā na hi hatā III. 220. Simpl. III. 179.
śastrair hatā tu riparo, see *śastrair hatā na hi hatā*.
śāthyena mitram kapaṭena dharmam I. 373.
śātrūṇy adhītyāpi bhavanti II. 110.
*†*śītilau ca subadīhanu ca* II. 142, 149. Simpl. II. 136, 145, 146.
śibināpi svamāṃsāni III. 171.
śirasaḥ vudhrtā nityam Simpl. I. 82.
śighrakṛtye, see *śighrakṛtyeṣu*.
śighrakṛtyeṣu kuryeṣu III. 199. Simpl. III. 170.
†śīlavālītapasahā III. 156.
śīlāpādīkaṣṭhāni Simpl. I. 270.
śīlam śaucam ksāntir V. 2. Simpl. V. 2.
śucayo hitakūṛṇo vintūh I. 435.
śuddhaiḥ śuṅghair, see *bhāvasuṅghair upakṛtam api*.
śubham vā yadī vā pāpam I. 104. Simpl. I. 134, 239.
śuśkāsyā kīṭakhāṭasya, see *kuljasya kīṭa°*.
śulro vā yadī vānyo 'pi I. 127. Simpl. I. 167.
śūnyam apuṭrasya grham II. 80.
śūraś ca kṛtavidyāś ca, see *śūro 'si kṛtavidyā 'si*.
śūrah surūpaḥ subhagaś ca vāgmī V. 17. Simpl. V. 25.
śūrāś ca kṛtavidyāś ca II. 119.
**†śūro 'si kṛtavidyā 'si* IV. 34, 39. Simpl. IV. 38, 43.
†śrotv avahitah kūnto III. 135.
śete saha śayānena Simpl. II. 126.
śokūṇatibhayaṭānam II. 195. Simpl. II. 179.
śaucāraśīṣṭayāpy asti Simpl. II. 101.
śrayen mānādhikam vāsam II. 82.
**śravyam vākyaṃ hi vṛddhūnam* I. 343.
śrisomamantrivacanena Praśasti 2.
śrutīḥ sāṃgrāmikīm vārtām Simpl. I. 91.
†śrutvairam bhairavam śabdam I. 83.
śīṇyātām dharmasarvasvam Simpl. III. 103.
**śīṇyate hi kapotena* III. 120.
śreyah puspaphalam vṛkṣād III. 91. Simpl. III. 99.
śreṣṭhebhyaḥ sadṛṣebhyaś ca III. 189.
ślūghyaḥ sa eko bhuvī II. 166.
śleṣmāśru bīndhavair muktaṃ I. 338. Simpl. I. 335.
śvānakurkūṭacāndālāḥ III. 105. Simpl. III. 115.
śietam padam śirasi yat III. 168. Simpl. IV. 77.
saṭkarno bhudyate mantras Simpl. I. 99.
śaṇḍakṣareṇa mantrena I. 128. Simpl. I. 168.
śaḍ imān puruṣo jahyād III. 64. Simpl. III. 74.
saṃrohatīṣṇā viddham, see *rohati sāyaka viddham*.
†saṃhatīḥ tu harantīme II. 7. Cp. *jālam ālāya gacchantī*.
sakalārthasūtrasāraṃ Introd. I. Simpl. Introd. 1 (II 4, om. I).

- akṛj jalpanti rājānaḥ* I. 379.
akṛt kaṇḍukapātam hi II. 132. Simpl.
 II, II. 140.
akṛt api dr̥ṣṭrō puruṣam II. 65. Simpl.
 II. 79.
ākṛt uktaṃ na gṛhṇāti Simpl. II.
 165.
akṛt duṣṭam ca yo mitram II. 27; IV.
 13. Simpl. II. 32; IV. 14.
akṛt duṣṭam apīṣṭam yāh, see *sakṛt*
duṣṭam ca yo mitram.
akhyam sūtrapadīnam bho II. 36. Simpl.
 II. 43.
śa gaṭrāṅgārakamāntam III. 144.
aṃkṣepūt kathyate dharmo III. 93.
 Simpl. III. 102.
aṃgātūnī sabaddhūnī II. 197.
aṃgīrṇṇe praharāṇasamkate II. 129.
aṃghātaiṇ yathā tenur, see *samprā-*
taṇ yā.
a ca nṛpatṛ te sacivāḥ III. 234.
aṃcarantīha pāpānī Simpl. IV. 64.
atīpṛ lacanam ādīṣṭam Simpl. IV. 104,
 105.
atīpṛ matim atikramya I. 232.
atkr̥tīs ca kṛtārthās ca Simpl. III.
 158.
atpātṛam mahatī śaddhā II. 58.
 Simpl. II. 72.
atyadharmirihīnena, see *dharmasatyā*.
atyam dhane na mama nāśagate II.
 192.
atyam parityajati V. 28. Simpl. V. 27.
atyādhyo, see *sannyāyo dhārmikāś*
cādhyo.
atyāntā ca parvā prajāvādīnī ca I.
 432. Simpl. I. 425.
atyāyadharmikān, see *sannyāyo dhār-*
mikāś cādhyo.
radāśāl yojanaśatāt, see *sapādāt yojā*.
radācāreṣu bhṛtyeṣu II. 19. Simpl.
 II. 23.
radādīnāḥ parikṣināḥ Simpl. II 70.
radū bhṛtyāparādheṇa I. 348.
sadāmanulamaṇasyandī I. 7.
sadīṣam ceṣṭate svaryāḥ I. 412.
sadātrāpadgato rājā I. 89. Simpl. I.
 117.
sadbhik sambodhyamāno 'pi Simpl. IV.
 55
sadhana iti ko madas te II. 124.
śa nīnīda kīlīmānam III. 149
santa eva satām nityam II. 165.
santapitūyasi samsthitasyo payaso Simpl.
 I. 250.
santāpayanti kim, see *dharmantṛinam*
kim.
santo 'pi hi na rājante II. 73. Simpl.
 II. 87.
santo 'py arthā vinasyaṇti III. 179.
santosaṃvṛtatīptānām II. 161. Simpl.
 II. 152.
sandigdhe paraloke I. 139. Simpl. I.
 180.
sandigdho viṣayo I. 314; III. 10.
 Simpl. III. 13.
sandhik kṛyo 'py anāryeṇa III. 7.
 Simpl. III 10.
sandhim icchet samendri III. 9. Simpl.
 III. 12.
sannyāyo dhārmikāś cādhyo III 6.
 Simpl. III. 9.
śa pāṇyarakam ādāya III. 124.
sapādāt yojanaśatāt II. 14. Simpl.
 II. 18.
saptadīpādhipasyatṛi II. 130.
sapta svarāḥ trayo grāmā V. 40. Simpl.
 V. 54.
samam śaktimatī yuddham Simpl. III.
 15.
samayābhūyagato 'tithik, p. 254, 9.
samāh satraṇ ca mitre ca Simpl. IV. 60.
samutpanneṣu kṛyeṣu Simpl. IV. 1.
samudraicīra calasrabhārāḥ Simpl. I.
 194.
samnyuragamātangaṃ II. 107.
samprattayāḥ parāyattāḥ I. 262. Simpl.
 I. 263.

- sampratsu mahatām cittaṃ* II. 151.
sampradī yasya na harṣo, see *yasya na*
viṇadī viśūdah
samprātāṃ ca viṇātāṃ ca II 44. Simpl.
 II. 54.
samprātāṃ yathā venu III. 50 Simpl.
 III. 58.
samprāṇendri kṛtavyaṃ II. 22. Simpl.
 II. 26.
samprāptayo 'tithih sūyam, see *apranāyogo*
'tithih.
sambhāṣyaṃ goṣu sampannaṃ IV. 64.
 Simpl. IV. 115.
sammato 'haṃ vibhoro nityaṃ I. 41.
 Simpl. I. 56.
sarāhpadmaṃ tyaktvā rikṣitam I.
 296.
saralau api cāksudraś Simpl. III,
 III. 64.
sarasi bahusā tārūchāyām I. 276
sarṣi natistutivacanāṃ I 54. Simpl.
 I. 70.
sarṣi nrpe, see *sarṣi nati°*.
sarpānām ca, see *sarpānām ilvja°*.
sarpānām durjānānāṃ ra I. 327. Simpl.
 I. 158; V. 46.
sarpān yāgghāṇ gajān siṅghān Simpl.
 I. 40.
sarādeyamayasyāśya I. 93. Simpl. I.
 121.
sarādeyamayo rājā I. 92. Simpl. I.
 120.
sarṇaśe samutpanne IV. 24. Simpl.
 IV. 27; V. 42.
**sarvaṃ etad vijñānam* III. 216.
sarvasvinaśe samjāte IV. 19. Simpl.
 IV. 21.
sarvasvahanane śaktāṃ IV. 23. Simpl.
 IV. 25.
sarvāśvevudhānasya I. 175.
sarvāḥ sampattayas tasya II. 97.
sarvasām eva montyānām Simpl. II. 11.
saropulhisamrddhasya, see *dakṣiṇādi-*
samrddhasya.
sarīyalakṣṇayor yatra I. 65. Simpl.
 I. 76.
sa suhrīd vyasane yah syāt sa pitā I. 341.
sa suhrīd vyasane yah syāt sa pulro
 Simpl. I. 337.
sa suhrīd vyasane yah syāt anyajātyud-
bhavo I. 340.
sa smigdhō yasanūn nirārayati I. 251.
sahate suhrīd va bhūtvā prījñāś Simpl.
 III, III. 159.
†saahasraṃ bibharti kaścā III. 146.
sākāro niḥsṛho iāgmī Simpl. III. 88.
sā jikrā yū jinaṃ stauti V. 10. Simpl.
 V. 13.
**†sādhu mātula gītēna* V. 37, 45.
 Simpl. V. 51, 59.
sādhur api ca papṛsu Simpl. IV. 61.
sāmācātāḥ sakopasya, see *śamopāyāḥ*
sū°.
sāmāsūlhyesu kūryesu Simpl. III. 131.
sāmāsiddhīni kāryāni Simpl. III. 130.
sāmādulānabhedūś te, see *ye sāmādāna-*
bhedūś.
sāmādīr dandaparyanto I. 359. Simpl.
 I. 377; III. 129.
sāmādisajjitatāḥ, see *sāmāilyatāḥ*.
sāmāilyatāḥ sajjitatāḥ pūṣatāḥ I. 119.
 Simpl. I. 157.
sāmānyajanmā jātas tu, see *mātrulya-*
guno jātas.
sāmnaīa yatā sādīkīḥ syāt I. 361.
 Simpl. I. 378.
sāmnaīdīlau prayoktavyaṃ I. 358.
 Simpl. I. 379.
sārameyakkharāśvasya V. 44. Simpl.
 V. 58.
sārameyasya cāśvasya, see *sārameyakkha°*.
†sārdhaṃ manorathasatāḥ IV. 8. Simpl.
 IV. 8.
sā sā sampadyate buddhiḥ Simpl. III.
 162
sā sevā yā prabhūhitā Simpl. I. 46.
sāklūḍaṃ vacanaṃ prayacchasi Simpl.
 IV. 6.

smṛhaḥ pañjarayantīanāpari° I. 295.
smṛho vyākaranasya kartur II. 28.

Simpl. II. 33.

siddhiṃ iāñchayatā janena, see *xi*° *prārthayatā ja*°.

siddhiṃ iā yati vāsiddhiṃ Simpl. II. 183.

siddhiṃ prārthayatā janena III. 205.
 Simpl. III. 174.

simā viddhiṃ samāyāt Simpl. I. 92.

simā samkocam āyāt Simpl. I. 93.

• *sukulaṃ kuśalaṃ svjanam* Simpl. V. 8.

sukṛtyaṃ vīśnuguptasya Simpl. II. 41.

sukhasya sārāḥ paribhujyate tan II 163.

**sugupṭaṃ inkṣyamāno* 'pi IV. 43.
 Simpl. IV. 45, 46.

sugupṭasya hi dambhasya, see *supṭo-
 yuktasya dambhasya*.

svajano 'tha suhṛṇ nṛpo, see *svajano 'tha
 suhṛṇ gurur*.

supūrā var kunadikā I. 14. Simpl. I. 25; II. 138.

suptaṃ rahuaḥ kirāḥ kṛtā I. 252.

**suprayuktasya dambhasya* I. 197, 218.
subhaksyānī vicitrāni, see *subhikṣāni
 vicitrāni*.

subhāsitamayam dravyam Simpl. II, II. 147.

subhāsitarasāśāśā° II. 172 Simpl. II. 164.

**subhikṣāni vicitrāni* IV. 65. Simpl. IV. 116, 117.

• *subhūtāḥ paradeśebhyo* V. 27.

sumukhena vadanti, see *madhu tisthati
 vāci yo*°.

surārasaṃghātanipīṭasomitaṃ I. 217.

sulabhāḥ puruṣā rājan I. 220. Simpl. II. 160; III. 6.

suvarnapuspām prthivīm I. 30. Simpl. I. 45.

suvarnaracitaṃ śuddham Simpl. II, V. 42.

śaśamcūlarjīanarat surakṣitair Simpl. II. 115.

śaśūksmenāpi randhrena II. 34. Simpl. II. 38.

śahyāḥ suham āpānā II. 11. Simpl. II. 15.

śahrdām hitakāmānām, see *mitrānām
 hita*°.

śahrdām upakāśakṣānād I. 9. Simpl. I. 22.

śahrdī mīnāvacitte I 75; II. 181. Simpl. I. 341.

śahrdhīr āptair asakṛd ucūritaṃ I. 440, III. 103.

†*śācīmukhi durācāre* IV. 58. Simpl. I. 392; IV. 100.

**śāyāṃ bhartāram utṣṛjya* III. 180. Simpl. IV. 56, 75.

śatā mūtrapurīśārtham Simpl. III. 100.

śatāḥ śāminām dvitī I. 34. Simpl. I. 50.

śatayā dhanam vachadbhiḥ Simpl. I. 264.

śevā ścatṣṭur ākhyātā I 266. Simpl. I. 268.

†*śo 'pi dīyatanur bhūtrā* III. 163.

śomaś tūmṇī dātān śaucam III 182.

†*śo 'ham pūpamāś caīa* III. 153.

śauhrdasya na iāñchant Simpl. V 21.

**śādhnāpi vāhec chatruṃ* III. 218
śādhasya nāsyatī yaśo III. 212. Simpl. II, III. 161.

śāmitonnatasaṃcārū Simpl. I. 29.

śāmitonnatam āyāt I. 113. Simpl. I. 150.

śāyāṃ ca yāḥ prārthayate Simpl. I 141.

śāyāḥ pūrvaṃ svair bhuktāḥ III. 181.
śāyā 'śā mṛgayā pānā I. 158.

śāśnām śātrōḥ kṣmītrasya III. 54. Simpl. III. 64.

śāśmudrām mahāadhiṇasya IV. 30. Simpl. IV. 34.

- stīrīpālinigbāleṣu* IV. 35. Simpl.
 IV. 39.
sthānatrayaṃ yatīnām ca V. 41. Simpl.
 V. 55.
sthānaṃ tīkṣṇaṃ parikhā samudro
 Simpl. III. 161.
sthānaṃ nāsti kṣanaṃ nāsti, see *īaho*
nāsti kṣano nāsti.
sthānabhraṣṭā na śobhante II. 118.
sthānasthitā hi puruṣāḥ, see *sthāna-*
bhraṣṭā na śo°.
sthānāḥ eva nityojānī I. 60. Simpl.
 I. 72.
sthānāṃ sāmānah kārye I. 306.
 Simpl. I. 298.
sthito 'py antyaṃ avasthāsu I. 423.
sthiāhrdayanīhitarāgāḥ I. 166.
sthiṃyāṃ karīṣu kṛtyeṣu III. 92.
 Simpl. III. 101.
snigdhaḥ eva hy rpa°, see *bhūtasnigdhaḥ*
aprahṛtaṃ api.
spṛṣann api gajo hanti II. 170; p 185,
 21. Simpl. III. 83.
smṛtaṃ racaḥ kracana Prāśasti 5.
smṛtīrādūṣitāstreṣu vol. XII, p. 48.
sakarmasaptānaviceṣṭitāni II. 193.
svagṛhyāyānagate 'pi, see *līlodyānagate*
'pi h.
svacittakalpito garīḥ IV. 57. Cp.
utkṛpya tīrtībhāḥ pādūn.
śacchāni saubhāgyanīantarāni II. 196.
śaṅkano 'tha saṅgṇaḥ guṇaḥ I. 249.
śādeśāt yojana°, see *śapādāt yō°*.
śaphalānucayo namūtṃ śākhāṃ I.
 292.
śrabhādrakopam atyugraṃ, see *svabhāta-*
randram.
†śrabhāvarandram atyugraṃ III. 69.
 Simpl. III. 79.
śrabhūto nōpadeśena Simpl. I. 257.
śralpaṃ apy apakurbanti Simpl. III
 I. 65.
śalpasamūyavakāśaśamalinām I. 12.
śalpe 'pi guṇāḥ sphṛti° I. 241.
- svacittakharanam dṛṣṭvā* II. 92. Simpl.
 II. 103.
svaśaktyā kurvataḥ karma II. 140.
 Simpl. II. 133.
svasthānaṃ sudṛḷhaṃ kṛtvā III. 33.
 Simpl. III. 40.
svāgatendāguayāḥ prītā I. 132. Simpl.
 I. 172.
svābhiprāyaparokṣaḥ I. 268.
svāmīni guṇāntarāṇi I. 210. Simpl.
 I. 101.
svāmī tuṣṭo 'pi bhṛtyānām I. 346.
 Simpl. I. 83, 352.
svāmī dīceti susavito 'pi V. 16. Simpl.
 V. 24.
svāmīyārthe yas tyajet prānān I. 301.
 Simpl. I. 293.
svāmīyāḥ tu yo bhṛtyaḥ I. 86.
 Simpl. I. 112.
svāmīyādeśāt subhṛtyaḥ I. 85. Simpl.
 I. 111.
svāmīyāyattā yataḥ prānā I. 303. Simpl.
 I. 295.
**svārtham utṛjya yo dambhī* IV. 33:
 Simpl. IV. 37.
- hataṃ saṃyam anūyakam* p. 57, 10.
†hataḥ śatruḥ kṛtaṃ mītraṃ V. 65.
 Simpl. V. 85.
hatā bhikṣā dhānāḥair vicalatī V.
 20.
hantaryapakṣe nirdiṣṭā I. 204.
†hantatām itī yendṛktaṃ III. 192.
hantastagataḥ śāṅkhāḥ I. 283.
**†hantaryam te na paśyāmi* III. 167.
†harṣāḥśāntas tato iyādho vol. XII,
 p. 50.
hasantaṃ prahasanty eta Simpl. I.
 184.
hasann api, see *spṛṣann api*.
†hastapādasamūyukto IV. 56. Simpl.
 IV. 98; I. 391.
hastapādasamopeto, see *hastapādasamā-*
yukto.

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- hiṃsakāny api bhūtāni* III. 95. Simpl.
 III. 105.
hitakṣibhir akāryam ihamānāḥ I. 250.
hitam eva hi raktavyam I. 436.
hitavaktā mitavaktā III. 74.
hitāih sādhusamācārāḥ I. 342. Simpl.
 I. 339.
hiraṇyam dhānyaratnāni I. 182. Simpl.
 I. 224, 349.
- hinah satirur nihanataryo* III. 116.
hināngī vādhikāngī vā V. 71. Simpl.
 V. 95.
hitāśreyālābhe sthitavati I. 289.
hetupramāṇayuktam II. 103.
helākṣṣaṣphuratkhaḍga° Simpl. III.
 151.
homārthair ravidhapradānavidhinā
 Simpl. I. 310.

ADDITIONS AND CORRECTIONS

VOL. XI.

Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 13, 87, 7, 288, 13.

Insert asterisks before रञ्ज्यां 50, 12, विद्यान् 69, 3, *नर्वैशिक* 180, 2, धनकामं.
181, 2 (see *variants*), कुञ्जक* 289, 3.

4, 14 read *प्रकरिर्; see *variants*.

6, 33 „ भवति for भवपि

16, 20 „ प्रसादसंमुखो.

51, 6 „ with MSS. यास्यामि । इति मुक्तापयित्वा.

83, 22 „ स दूरम्. see *variants*.

87, 14 „ with bh and with the Ψ -class *समेते; cp. text. simpl. Kielhorn
68, 20, and Hamb. MSS. (सपरिजनौ निःक्रांतौ).

90, 13 „ क्षेष्माश्रु.

91, 5 add hyphen at the end of the line.

112, 22 add in margin : *upa*.

132, 16 read *प्रत्यायितो

163, 15 „ अनिच्छतो.

175, 17 „ तत्प्रभावेण

211, 22 „ सत्को ? See vol. xii, p. 32.

225, 30 „ श्रीमत्.

227, 30 „ दग्धा.

229, 9 „ प्रोच्छसिषि.

246, 1 and 3 read सत्क with A.

257, 7 read *भोचकर्माणि ? See *variants*.

265, 22 „ with Prof. Hultzsch भ्रमन् ख* and परिधमस्रकं, see *variants*.

270, 4 „ *सहस्रवृक्षी.

283, 23 „ वेगातिवेगं; see vol. xii, p. 85.

In the *glossary* add : ऊर्णाप्रस्तर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultzsch informs me that this is the same as Hindi and Marāṭhī कीतबाज.—मुक्तापय, 51, 6 'to take one's leave'. Cp. Hertel, Indogermanische

Forschungen, xxix (1911), p. 215 ff.—रविवार, 290, 11=रविवार 'Sunday'.—P. 293, first column, read तृ.—S. v. †बूट read in the parenthesis वोडिय.—For *चतुर्जातक, p. 293, first column, Munirāj Shri Dharmavijaya Sūri refers to the 7th and 8th part of *Shaligram Nighantu Bhūshana*, संख्यावर्गे, Vyankateshwar Press, p. 1079; for भास, p. 294, 2nd column, to Hemacandra's *Abhidhāna-cintāmaṇi*, भूमिकाण्डे, तिर्यङ्गाण्डे, stanza 404 with commentary; for खगिका, to Siddhicandra's commentary on *Kādambarī*, p. 127 (*Nirṇaya Sāgara* Press). खनी or खगिका means 'a basket in which arca-nuts are kept'.

VOL. XII.

Page 15, sub 25², add :

To the good services of Dr. F. W. Thomas I owe copies of the *Raghunāth* temple MS. (Rgh), and of the *Uḷar* MS. (U). I received them when I had already given up all hope for them.¹ Both of them belong to the mixed MSS., based on Pūrṇabhadra's text.

Rgh (Stein's Catalogue 81, see Aufrecht, C.C. II, p. 69) is a mere fragment, which goes from the beginning of the text down to p. 42, पुत्रकलत्रनाशमी. Though on the whole this MS. agrees with Pūrṇabhadra, the beginning of its Kathāmukha with the three opening stanzas of the Hamburg MS. H has been supplied from the *textus simplicior*. This text is extremely faulty, shares almost all the blunders of bhΨ, but has been corrected in some places (e.g. 6, 31 किमुपमीयते गवेन्द्रः, metrically wrong; 6, 33 किं क्रियतामपि, a miscorrection of the blunder of our leading MSS., 9, 3 द्विषि द्वेषपरो with the Hamburg MSS.). In most cases it shares the readings of the Ψ-class, but it cannot possibly have been copied from Ψ, or from any one of the MSS. derived from Ψ. In 33, 21 Rgh has the same gap as our other MSS.; but this gap goes only to the words स्वामी पिंगलक (sic), which are missing in the MSS. of the bh- and Ψ-classes. A comparison has shown me that in spite of this circumstance this MS. is useless for the constitution of the text.

U (Aufrecht, C.C. II, p. 208). Though a copy of this MS. was sold to me for 100 Rupees, it is as worthless as the MS. just mentioned. Its text is based on a Ψ-MS., but interpolated in the third tantra from the *textus simplicior*, and omitting with it our stanza iii, 109 and the following tale. Several stanzas are inserted, and others

¹ See my critical edition of the *Tantrākhyāyika*, p. vi.

omitted, in different parts of the text. In the fourth tantra there is some confusion, owing to the carelessness of the copyist, who copied the leaves of his original without beforehand arranging them in due order. Besides minor gaps there is a considerable one, extending from our p. 266, 13 to 282, 7. Some of the blunders occurring in bhΨ have been corrected, but only from conjecture, not from any MS. In 33, 12 e.g. U reads तेषां चयायामपि वृत्तान्तं; in 33, 21 the gap preserved in the MSS. of the bh- and of the Ψ-classes has been filled in as follows: अपरं चाक्षतस्वामी पिंगलकी (sic) महति ब्रह्मे वर्तते, करकटेनोक्तं (sic) किं ब्रह्म इमं गव आह, &c.

- p. 20. Sub 25^a add: MS. Decc. Coll. IV, 359. Colophon: . . . samvat 1660 varṣe śake 1525 madhye sitādaṁ pañcamyām dvitīyavāsare । śrīmattapāgacche kamalakalāsūkhāyām ācāryasrīnarmalūcāryena likhitam idaṁ pustakaṁ । gaṇibhojasaṅgaravācānārthaṁ (!) ॥ . . . gramthāgram 1380. A mere abstract from Pūrṇabhadra's text. Most of the stanzas and most portions of the frame-stories are omitted.
- p. 35, l. 4 Dharmavijaya Sūri explains चासं as a gerund in 'अम्. Delete my sentence referring to चासं.
- p. 42, § 3, add: A vernacular gloss by the glossator of bh was wrongly taken for a correction by the copyist of the intermediate MS. to which N goes back; hence a meaningless correction of this gloss appears in the text of N, p. 271, 9. See *variants*.—To the bh-class belongs also the MS. Decc. Coll. XVII, 75, containing *Kathāmukha* and *tantra* 1 only. Leaves 34, 62, 63 missing. Quite modern, very faulty; the original readings of Pūrṇabhadra corrected in many places. Worthless.
- p. 63, l. 1 read: *pañcāśṭyadhikam*.
- p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hargovindās and Bechardās in their edition of Shūntinātha Mahākāvya, Yashovijaya Jaina Granthamālā 20, p. 3 ff. From p. 11 of their preface it follows that our remark on 24, 3 प्रथमे, p. 30, must be deleted.
- p. 88, *variants* on p. 11, l. 5, insert 7 after *nimḍū* ॥
- p. 117, note on p. 90, l. 20. Read: 'except Hamb. MS. H *kṛtaṁ* (I *naraṁ*).'

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